

ADULT LEADER

*A Journal of Christian Education and Church Work; with Study
and Teaching Material for the Uniform (International) Lessons*

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Armstrong Roberts

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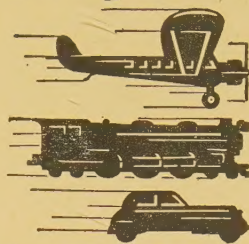
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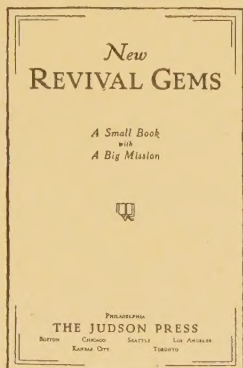
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A New Appointment to the Editorial Staff



Among recent changes in the editorial staff of the Publication Society has been the coming of Miss Margaret E. Sherwood, as assistant editor in the Children's Division. Miss Sherwood had already proven in various ways her eminent fitness for this position. She is a graduate of Mount Holyoke College and of Newton

Andover Theological School. For the past two years she has been director of Christian education in the First Baptist Church of Burlington, Vt. Incidentally, her father is the well-known pastor of the First Baptist Church, of Salem, Mass., and her mother has been a frequent contributor to ADULT LEADER.

Let the Superintendent Work Hand-in-Hand

Large church schools of course always have "cab-nets," or something of that sort, with frequent meetings to discuss and plan their work. The complaint is often made that superintendents of smaller schools are inclined to "run things themselves," without consulting their teachers and other officers. While it is difficult

to hold regular formal teachers' meetings with a small group, every superintendent should attempt it; especially should a superintendent be in constant consultation with his coworkers, seeking their suggestions and criticisms and deferring to their views of what is being done and new projects that he may have in mind. Only thus can he assure himself of sympathetic support and the successful carrying on of the school's work. Bossism, however kindly, is, of all places, out of place in church work.

The Scolding Superintendent—Don't Be One!

Because he and I were always the best of friends, and because he is dead, I may tell about this superintendent who served one of my schools, and in many ways most efficiently, but who spoiled it all by scolding. His like is not uncommon. In the superintendent's "five minutes," at practically every session of the school and in the assembly, he would grumble about the noise—which a couple of hundred boys and girls, to say nothing of as many older persons, are likely to make—about the absentees and the falling-off of attendance—even sometimes, about the weather. The fact that he was naturally vehement of utterance made it all the worse. The head of a school naturally sees many things that must be reprehended and corrected, but the way of scolding certainly is not the way to do it—and the assembly not the place. Learn to find fault without fault-finding; to point out indecorums and disorderliness genially. If harsher procedure is demanded, let it be carried out without publicity, without the risk of so harming the morale of the entire school, spoiling your influence and losing the admiration and affection of those whom you are leading. There are rough places over which it is wise to soft-pedal.

Socially Getting Together in the Church School

The social side of the church school is becoming every day more prominent—too prominent, it is thought by some. We all recognize that especially in an organization largely made up of young people social gatherings, including sports, have their legitimate place and may not be omitted or neglected.

The members of a church school or of a church school class should be acquainted with one another, should be friends, and the various social gatherings are indispensable to this end. Incidentally, do we consider how many of the young people, as well as older folks of our churches and church schools, lack the opportunities for social intercourse, entertainment and enjoyment that others of us have at our disposal? The pastor or the teacher of a class who does as much calling as he should in the homes of his people will realize what I mean. For there are homes and homes. However many worthy secular organizations there may be in a community to supply these social needs, the church has no right to leave it altogether to them.

The obligation rests heavily on the leaders of the church school, both to provide for wholesome entertainment in connection with their religious work, but likewise to keep all such functions well in hand; to see that there is not "too much going on"; that diversion does not interfere with the more important matter of religious teaching and learning. The church school is fortunate in which there are a number of adults who are willing to assist in the social gatherings of its young people; adults, that is, who have the youthful spirit and the adaptability that make them welcome and desired. I am reminded of a woman, who had passed fifty, who was judiciously the life of the Christian Endeavor Society of one of my churches (her resignation was "not accepted" time and again), and of a man in another of my pastorates, also middle-aged, who was willingly dragged into every boy-and-girl function that took place, whose good influence on those boys and girls was incalculable.

Washington Irving's Sunday School Class

The recent passing at the age of 102 of Mrs. Martha Jane Odell Morgan, Tarrytown, N. Y., removes the last survivor of a Sunday school class of young girls taught by Washington Irving. The renowned writer of *Sleepy Hollow* died seventy-five years ago. Mrs. Morgan remembered him as one "who wasn't considered so very famous" by the members of his class. Her most vivid recollections were not of what he taught them, but rather of his kindly interest in each individual in the group and of the fact that when the girls, on his invitation, frequently roamed at will over their teacher's estate at Tarrytown, he seemed to share their pleasure with the keenness of a real comrade. How true it is that a teacher's most-enduring impression is made upon the hearts rather than the minds of his pupils!

Men and Missions Sunday

The third annual observance of this day falls on Sunday, November 19. Back of the day is the Laymen's Missionary Movement, of Chicago. This worthy organization, that has done and is doing so much to promote missionary-minded manhood in the Christian churches of the United States and Canada, is suggesting two things for this year. First, they hope to have one thousand interdenominational men's missionary suppers the night of Wednesday, November 15, 1933. Second, they hope that every adult department or adult men's class in the United States and Canada will make use of the worship suggestions printed in their denominational Sunday school periodicals. (The November issue of *ADULT LEADER* will contain a program for this observance, that has been prepared by the department of missionary education of the Northern Baptist Convention.)

Albert Henry Newman

We have recently referred to the new and revised edition of Volume II of Doctor Newman's *Manual of Church History* that our book-publishing department (The Judson Press) had brought out. Soon after the book came from the press its author passed away—in the early part of last summer—at Austin, Tex. He had attained the ripe age of fourscore years, and it is notable that he taught his specialty, church history consecutively for fifty-two years; having become acting professor at the Rochester Theological Seminary, where he had graduated, at the age of twenty-five. His voluminous and scholarly history, first issued in 1899, has had and continues to have a remarkably large sale. Orders for it come almost daily to our business department.

The Society's Contribution to Baptist History

In his *First Hundred Years of The American Baptist Publication Society*, Dr. Daniel G. Stevens remarks: "A review of the earlier book titles shows a wealth of Baptist historical and biographical works. In fact, the publications of the Society are in themselves a history of the denomination's progress." More specifically, among the three first real books from its presses was an edition of Isaac Backus' *A History of New England, with Particular Reference to the Denomination of Christians Called Baptists*. Since that time scarcely a year has passed when some work that might be classified as denominational history has not been added to its catalogue. Of comparatively recent date are the four regional histories: *History of the Baptists of New England* (Burrage), *of the Middle States* (Vedder), *of the Southern States East of the Mississippi* (Riley), and *of the Western States East of the Mississippi* (Smith). Its list of books recounting our missionary history, also, is a long one; while biographically speaking, nearly every minister and layman famous in the denomination has had his life published by us; the latest being Coe Hayne's story of John M. Peck, entitled, *Vanguard of the Caravans*.

Henry Clay Vedder

This author has done more, probably, than any other to familiarize Baptists with their history. He and Newman may be regarded as our two outstanding—almost official—historians. The Society has sent out edition after edition—almost literally car loads!—of his *Short History of the Baptists*, in its complete and its abbreviated (Phoenix) editions. It is interesting to note that before entering upon his own researches and writing, as a young editor in New York, Doctor Vedder had assisted Dr. Thomas Armitage in the preparation of his huge, but uncritical, *History of the Baptists*.

"Paul the Missionary"

By John Snape, D. D.

Pastor Temple Baptist Church, Los Angeles, Calif.

Any man who has amounted to anything owes everything to inspirations. Back of every big enterprise has stood a big idea. The flame that licks the heavens is the hottest on the earth—for there is the heart of the fire. Success doesn't happen, it comes through fire and testing, and its molten stream flows outward only when a yielded soul glows golden in the white heat of a noble purpose.

Biography is the best sort of reading, for it is the written record of the deeds of living men. The history of any nation is simply the history of its greatest men. The Bible would be of little worth without men. True is this of the Old Testament and true of the New. On seven great pillars is built the whole superstructure of the New Testament. Jesus Christ, and Peter, James, John, John the Baptist, Barnabas, Paul.

Mention any great invention, achievement, art, science, or philosophy, and you must mention a man. History—Herodotus; philosophy—Socrates; poetry—Shakespeare; music—Wagner; eloquence—Chrysostom; statesmanship—Gladstone; imperialism—Cæsar; patriotism—Washington; military achievement—Napoleon; missionary achievement—Paul.

Paul—what a name and what a man! I have recently read Bruce Barton's new book, *He Upset the World*. It is a four-chaptered book of only one hundred and eighty-six pages, but full of meat and meaning. The four chapters are, "A Failure at Forty"; "He Took It on the Chin"; "The Most Important Battle in Our Lives"; "The Journey Into Spain." The most significant chapters are the first and last. It is all about Paul. The author says of him, "A failure at forty, and for the next twenty-five years his life consisted of what is known in the athletic world as 'taking it on the chin.'"

The last chapter reveals the unflagging spirit of the man, and the intrepid heart of the missionary. At the very last, when he was "ready to be offered," he still dreamed of the journey into Spain—which he never took. He wanted clothing for warmth and decency; books that he might keep on growing; parchments that he might keep on writing; all of it that he might keep on dreaming. His dream never failed. You can never quench the spirit of missions until you can kill the spirit of the missionary.

The Christian who doesn't believe in missions isn't a Christian, and he who so thoroughly believes in missions in Antioch of Syria as to disbelieve in missions in Antioch of Pisidia probably disregards both and gives to neither.

Antioch was one hundred and sixty miles north of Jerusalem, and here the followers of Christ were first called "Christians." Not as someone has suggested, called "the good," or "the goody-goody"; but, "Divinely or oracularly, called Christians." From this place as a center, the founder of Christian missions went forth with Barnabas on the world's first missionary journey. Separated, filled and sealed with the Holy Spirit they sailed to Salamis, one hundred and twenty-five miles away; thence to Paphos, ninety miles across Cyprus; thence to Perga, one hundred and seventy-five miles farther; on to Antioch of Pisidia, ninety miles more; thence to Iconium, another ninety miles; thence to Lystra, fifty miles; and to Derbe, another city of Lycaonia, thirty miles; and returning home through Lystra, Iconium, Antioch, Perga and Attalia they sailed back to the Antioch from which they started; completing a journey of about fourteen hundred miles; having been away from home about two years. They preached the gospel in every place at which they stopped, and when they reached home they gathered the church together and rehearsed what God had done with them, and how he had opened the door of faith to the Gentiles. Thus was completed the first mission of international good-will the world ever knew.

The Christian is a saved man—under orders. He can choose to become a Christian, but he cannot choose to become a missionary. He is chosen for that. If the "Come" of Christ is more fascinating to us than the "Go" of Christ, that is clear proof that we have not come the full distance. Knowledge is power—when the power is on. The test of every practical question is "Will it work?" That is even the test of faith, for it is essential to faith that it be a working faith. Faith without works is dead, and the Christian who is not dead in earnest for the evangelization of others is dead while he lives.

The monastic said "To be free from the world get out of it"; and he did. He went and lived in dens and caves of the earth, grew worse himself and helped no other man to become better. The monastic period was the nastiest period of church history the world has known. Jesus Christ said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one." Rather than search his soul for reasons why he should give himself to the work of missions, the Christian is under obligation to give reasons why he does not give himself to it more assiduously. Those who are first called

Christians at Antioch are called to Christian missions at Derbe and Lystra and Iconium and Perga, Phrygia, Galatia, Macedonia—and to the uttermost parts of the earth.

Christ is not now saving this world—he has saved it; and on you and me rests the obligation of announcing to the world that wondrous fact. Christ finished his work for the sinner when he died on a cross. His hands have been full of the work of saving saints since then. The only thing he could do for the sinner's salvation he did on a hill near Jerusalem. The only thing a sinner has to do with that salvation is to take it, and the man who has already taken it must put it within the other man's reach.

This is the cherished orb of God's creation, consecrated by the toil, tears, and blood of Christ. It is irrational to believe that he will allow it to burn itself out like a cinder and be flung upon the slag-heap of forgetfulness. It is rather to be irradiated and regenerated with the redemption of Christ. On you and me rests the task of putting the world on the clue to that redemption.

Missions are the organized effort of carrying out the will of God on earth, and a son of God uninformed about this central thing in the activities of the kingdom is of all men most pitiable. The pivotal point in a church's missionary passion is the preacher. If he is uninformed and cold his church will be lethargic and

indifferent to this greatest of all objects—the evangelization of all peoples.

Information is the fuel that feeds the fires of inspiration for missions, and no other man can take the preacher's place as stoker in keeping up the fires—but he has got to “dig” to get the coal. Missionary magazines, denominational journals, missionary biographies, missionary letters and leaflets are the mine in which he does the digging. It is not lack of knowledge on the church's part that keeps the world without the knowledge of Christ; we know enough now to save the world.

There can be no excuse for the minister or superintendent who persistently neglects to present the claims of missions to his church or church school. He may be an adept at cancelling mortgages and increasing local finances; he may be a gifted orator; he may be the most popular man in his community; his books may be read on two continents; he may be a harmonizer and an organizer, a jester and a wit; he may be a champion of orthodoxy in his denomination—and yet be worse than an infidel if he holds the heresy of an unmissionary spirit.

The Welsh revival was characterized as “a nation's wistfulness for God.” Wouldn't it be a great thing if we should live to see a world's wistfulness for God? We never shall until we imprison some of the wonder and wistfulness in our own souls.

Improving Your Teaching

By Frank M. McKibben¹

X. ARE TEACHING CONDITIONS FAVORABLE?

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“Is there any way,” inquired a junior teacher, “that the secretary can be kept out of my room during the class session? He always interrupts my work.”

“You ought to be thankful you have a room,” an intermediate teacher commented. “I find at times half my class can't hear what I am saying, there is so much noise coming from the classes meeting around us.”

“Well, it's quiet enough where I am meeting in the basement,” observed a senior teacher. “But I do wish we had some kind of tables or armchairs. The pupils have nothing to use for writing or any other kind of work. I believe they would do much more serious work if they had better working equipment.”

“I think I could get along all right,” exclaimed a third-year primary teacher, “if I didn't have Harold B. in my class. He's so much older mentally than the

others that he just isn't interested and makes all kinds of trouble.”

These teachers were dealing with the typical problems confronting any group of leaders who are wrestling with unfavorable conditions in the average local church. Some of these conditions seem quite impossible and beyond remedy. Yet it is astonishing to discover the extent to which many of them can be changed to make effective teaching possible.

WHAT TEACHING CONDITIONS NEED ATTENTION?

Teaching has been defined as the creation of conditions of pupil growth. These conditions are of a great variety. Many factors influence growth. We all appreciate the manner in which growth is conditioned by the nature of the curriculum used and by the methods employed, as well as by the association set up among the pupils and between the pupils and the teacher. These are, of course, the more significant factors

¹ Professor of Religious Education, Northwestern University, Evanston, Ill.

which the teacher must control as means of bringing about development. There are, however, other conditions of a more external and mechanical nature that are very important from the standpoint of good teaching. In fact, they often determine whether or not good teaching can occur. They are frequently overlooked or are not properly controlled by the teacher who otherwise has made effective preparation.

These more external conditions have to do with the meeting-place of the group, the equipment with which they work, the freedom from distraction and interruption, the environmental factors such as light, ventilation, heat, and cleanliness, and the manner in which the group is graded. Practically every church school leader has to contend with one or more of these conditions. Effective teaching cannot occur unless they are brought under control. Leaders will need to come to understand the nature of these material factors, what conditions enhance and what prevent good work, and how to secure the best possible working conditions in any situation.

IS YOUR MEETING-PLACE SUITABLE?

In a survey of Chicago church schools it was discovered that eighty-nine per cent. of the classes of elementary and high school pupils were meeting in rooms in which there were from two to twenty other classes. This represents, of course, the typical Sunday school situation. The public school teacher would declare effective teaching to be impossible under such conditions. It is true that many church buildings do not provide separate classrooms for all classes, yet leaders should understand clearly that individual segregated classrooms represent an ideal for the housing of church school classes. It is most unfortunate if in building or remodeling churches leaders perpetuate the large rooms where from five to ten classes are expected to meet, out in "no man's land" educationally speaking, or build into the new equipment the small "breakfast rooms" as suitable meeting-places. No meeting-place that requires two classes to meet in one room can be called entirely suitable.

If, however, such crowded conditions prevail, there are a number of ways of minimizing the distractions with which the teacher and class must deal. Most of the impressions pupils receive come through the eyes and ears. These avenues of distraction should be cut off if possible. Seat classes as far as possible from each other. Seat classes with their faces toward the wall rather than with their faces toward other classes which constitute a constant distraction. The use of screens, partitions, curtains, while they do not enhance the appearance of the room, certainly reduce the amount of distraction by cutting off vision. On substantial screens, bulletin-boards and blackboards may be placed, adding to the equipment for the classes.

Make sure that all pupils are so placed that they can hear the teacher and other members of the group. Pupils will not participate or long remain attentive if they cannot hear what is being said.

IS YOUR EQUIPMENT SATISFACTORY?

"It would seem that the church school leaders do not expect serious work on the part of their pupils, judging by the meager equipment provided for the typical class," a public school superintendent remarked. "We feel that good equipment is highly important in securing good pupil response in the public school." Of course, the church school should not pattern its equipment after that of the public school. But the observation of this superintendent is to the point. Pupils seated in uncomfortable chairs or equally uncomfortable pews are not thereby highly inspired to fruitful study and discussion. Pupils accustomed all week to desks, armchairs, and tables form study habits. church school leaders fail to profit by these habits built up during the week. The serious use of lesson-books, note-books, illustrative material, writing equipment, etc., is made almost impossible without some equipment to work with. Time and again it has been demonstrated that the introduction of more suitable equipment has greatly improved pupil response and participation.

Such equipment involves some additional cost. And yet, it is not primarily a matter of money. It is rather the question of whether or not the churches sense the importance of these physical conditions and provide them from the beginning or make some effort gradually to acquire them. Often some equipment has been provided through the contribution of workmen connected with the church. In one small church the primary department was compelled to meet in a semi-basement room practically barren of equipment. The superintendent interested the carpenter-members of the church in building tables that fastened to and folded against the wall which provided considerable working space for the pupils. A men's class paid the small item of cost for materials. Educational ideals and perseverance in attaining them is more essential than financial outlay in meeting most situations.

ARE DISTRACTIONS AND INTERRUPTIONS TOLERATED?

Mention has already been made of the distractions that arise from classes seated near-by. Other distractions which the teacher will need to attempt to eliminate include visits of the secretary and other administrative officers in the midst of the class session, late arrival of class members, unexpected calls for early dismissal of the class which break into the midst of the teaching plan, and misbehavior which detracts the attention of both teacher and pupils. There is no guarantee that these unfortunate conditions can be entirely

eliminated in any situation. But in many church schools leaders are reducing them to a minimum. They have a clear understanding that attention to administrative details must be subordinated to the educational concern of the class or worship session. Interruptions simply *will not* be tolerated. This involves educational foresight and administrative planning. Tardiness, one of the most serious handicaps to effective class or worship activity, can be reduced only by a persistent effort to secure regularity and punctuality. Church schools are being observed to raise their percentage of punctuality through such efforts from a very low to a very high figure. Consistent recognition of promptness and consistent punishment of some kind for tardiness will need to be given along with other measures.

Public school teachers conduct their classes with a timepiece available and make constant reference to it. They insist upon having the full period of time. Both these practices must be observed in the church school if effective work is to occur. Poor administration characterizes the school in which there is little regularity in the time schedule. Ineffective worship, leadership, and teaching inevitably result. And likewise, the teacher who does not observe carefully the passage of time and gauge her progress and plans accordingly will not accomplish her best. Administrators who habitually encroach upon the time of the class session in their leadership of worship, in making announcements, or in their failure to begin the session on time will need to be checked, and checked again. Teachers who close their session with confusion will need to cultivate the practice of studying their use of time.

ARE PUPILS MADE COMFORTABLE?

While the comfort of the pupil is not the major concern of the teacher, yet pupils have a right to the most attractive and comfortable physical environment the church can provide. Pupil response is influenced by "affective" conditions, such as light, heat, ventilation, cleanliness, etc. It may be argued that the pupils are in session for such a brief time that these factors are unimportant. It is for the very reason that they are in session for so brief a time that it is important that the physical conditions be as favorable to good response as possible. If pupils face bright lights, meet in hot, stuffy, unventilated rooms or in rooms as "cold as ice," are seated on chairs or at tables covered with dust, and in rooms that are dirty and discolored, it stands to reason that these conditions will not only exercise an unwholesome influence upon them at the time but also prejudice them permanently against the institution that permits such conditions to persist. Here again, it is not primarily a matter of financial outlay, but rather of understanding and care that will remedy the situation. Many instances of inattention,

restlessness, misbehavior, and poor attendance can be traced to these conditions as causes.

DO YOU EXERCISE GOOD CONTROL-MANAGEMENT?

Pupil response is markedly influenced by the attitude, manner, and management of the teacher. If the teacher is nervous, flustered, and disorganized in her handling of the class session, such conditions have their effect upon the members of the group. Poise, self-control, and skilful management always produce a greater likelihood of the pupils responding to the leadership of the teacher. The teacher's preparation before the class session is highly important in producing poise and self-control. The development of careful, time-saving routine procedures in the handling of business, taking the roll, and other items of class work will reduce the amount of distraction and interruption materially and aid in making class instruction and worship leadership effective.

ARE SOCIAL CONDITIONS FAVORABLE?

Good teaching depends greatly upon the social setting as well as upon the physical environment. The boy referred to earlier as causing trouble was not properly placed. He was mentally and socially beyond the class to which he belonged. No teacher can do the best work if the group is ungraded, mentally and socially. Pupils should have common interests, experiences, and needs. The manner in which the administration grades pupils has much to do with the teacher's success. Even when pupils are properly grouped the teacher faces the task of bringing them into a fine spirit of fellowship, making them at home with one another, leading them to share experiences with each other, helping them to find satisfaction in cooperative undertakings and in mutual discoveries. If the teacher is successful in this task the work of the group will be far more effective and problems of discipline and disinterest will be entirely eliminated.

As was suggested earlier, these conditions of a more external and mechanical nature seem secondary in the teacher's preparation and work. But a brief review of them quickly convinces us that they are in reality exceedingly important in the effect they have upon our work. Only as leaders become sensitive to them, endeavor to understand and control them, will their work be fully successful.

Christ be with me, Christ within me,
 Christ behind me, Christ before me,
 Christ beside me, Christ to win me,
 Christ to comfort and restore me,
 Christ beneath me, Christ above me,
 Christ in quiet, Christ in danger,
 Christ in hearts of all that love me,
 Christ in mouth of friend and stranger.

Church, Home, Parents

Conducted by Mary M. Chalmers

QUESTION

"I have a Sunday school class of young mothers. They have decided to meet one afternoon a week for study of home problems and have asked me to plan a program for them. Last year we used the text-book *THE HOME BEAUTIFUL* at the regular class hour. Out of that experience grew a desire to know more of the Bible, so we are now studying the life of Christ. However, I am puzzled as to what is really the best program for this new venture. What would you suggest?"

ANSWER

It is gratifying to know that a season spent in studying religion in the home led, as it has in so many other instances, to a desire for a better knowledge of the Bible. There are several plans you may choose from.

You might follow studies prescribed by our magazine, *The Children's Leader*, which has each month a course in its Mother-Teacher-Council section. Or you might use one of the secular parent's magazines for this purpose. This plan gives considerable variety to a program. Another suggestion that makes for variety is to ask each member to write down five questions that she would like to have discussed. If you do this, have one question in each of the fields: health, school discipline, religious training, and play. Still another plan would be to follow the chapters of a book on child study. Your class would profit by Mary Theodora Whiteley's *A Study of the Little Child* and *A Study of the Primary Child*. Workers with children recommend very highly Arlitts' *From One to Twelve*. This department will gladly supply a teaching guide to any leader of a parent class.

It is well to remember that no study club runs of itself. Someone or some committee must plan a program far enough ahead to give leaders ample time for preparation or to secure special speakers. The purpose of a study program should be to help mothers grasp a few fundamental principles upon which they can build their daily program of child guidance. But while this study is going on, mothers are every day facing problems which cannot wait for group solution. For this reason opportunity should be given at each session for exchange of experience. For some this meeting will be their only opportunity for worship with others, their only chance to receive spiritual uplift. We will, of course, be Christian whether discussing baby food or school clothing, but this unexpressed attitude is not enough for a church club. The program should provide for the spiritual uplift of those participating and the religious interpretation of their task. We are sending you leaflets that will help you in planning your program.

CHRIST IN THE HOME

Plans are being made to give a major emphasis in the program of Christian education to this important subject during 1934-1935. The members of the Adult Section of the International Council have projected far-reaching plans to have articles in the magazines, radio talks, study courses and other helps ready for the use of pastors, teachers and leaders. We all agree that this is a subject of vast importance to the church, the family, the nation, to the happiness and spiritual welfare of each and every one of us.

To reap the greatest benefit from the general interest that is bound to be aroused leaders should be ready to teach parent classes and to lead young people in the study of home problems. Now is the time to prepare.

When you have decided who are the best fitted in your church to undertake this, the next question will be how to help these persons make the necessary preparation. Those expecting to lead parents should, if possible, join a child-study group. The local Y. M. C. A. or Y. W. C. A. may be offering a course that will help your young people's leader. The promoters of the Training Institute for your area will be glad to arrange for a class upon Religion in the Home, if there is a demand for it. The Leadership Training Division of the Department of Christian Education of The American Baptist Publication Society will furnish counsel and direction to any one desiring to pursue a Home Correspondence Course on this subject. It is offered free of charge. The Loan Library of the Publication Society will furnish books for collateral reading upon deposit of one dollar. It is up to the local leaders! Plan now! Make arrangements now to insure leadership for next year!

A TRUE INCIDENT

A Philadelphia church celebrated Bible Sunday by asking each family to bring to the morning service the family Bible and place it on the pulpit. One mother on being asked to do this answered, "We never read that book now. For one thing I haven't time. What do I read? Why, a book on bridge. It is very absorbing, and you really get nowhere at contract unless you keep right at it all the time. Might as well be dead as out of style, you know. But I am sure my sister has a Bible; I'll bring hers."

THE RESPONSIBILITY OF ADULTS

In national crises safety depends upon the wisdom and courage of adults. At such times we cannot wait

for the next generation to acquire the necessary knowledge to save us. We must solve our own problems. In our present emergency we are not threatened by a foreign foe, we are not handicapped by nature. We have abundant human resources. But our times are out of gear because we have let "wealth accumulate and men decay."—*L. R. Alderman, in "Adult Education Quarterly."*

The Question-Box

Conducted by Mary M. Chalmers

INCREASING ATTENDANCE

"Our auditorium needs paint, the roof mending, the lawn grading, and the whole place needs more people. Our pastor thinks if we attend to the other matters we will get the people. We cannot afford to pay for work, so he suggests that we contribute our labor. He offers to oversee the task, but says it would be beneath the 'dignity of the cloth' for him to join us in actually doing the cleaning and carpentering. Some of the members think people will stay away from church for fear they will be asked to help. What do you think of the proposition?"

This question is well answered by the experience of The pastor, Rev. Marple M. Lewis, has furnished us with the story. We should like to add that a leader should never ask others to go where he is unwilling to lead. The work in question is not only honorable, but attractive. Men and women are attracted by a vigorous program that calls for genuine effort.

HOW THE MEN OF WASHINGTON STREET BAPTIST CHURCH RENOVIZED THEIR PROPERTY

A church building completely renovated inside and the Washington Street Baptist Church, Orange, N. J. out; a two-story building torn down, and a social hall and church school building, 46 by 75 feet, erected entirely by volunteer labor, under the leadership of a working pastor, at a total cost of \$5,500!

This small church, desiring larger quarters, launched an energetic building project in the spring of 1929, receiving \$20,000 in pledges, but lost their pastor and entered the "depression" at about the same time. With the coming of the present minister an energetic movement, in spite of the "depression," was organized. A property immediately adjoining the church lot upon which was a fine home and a two-story frame mill was purchased for \$13,000. The church proper was badly in need of repair, inside and out. The membership was challenged in a New Year's sermon, in 1932, to make the transformation and secure the equipment desired—by their own efforts. Following the leadership of a pastor who never asked his men to do anything he would not do himself, the church interior was repapered and repainted; hardwood floors were laid, pews were rearranged, and the whole interior generally beautified. Outside the building was

repainted and stone steps replaced wooden ones. A new furnace was installed; a new roof put on. The two-story frame mill was torn down, the lumber being preserved. Its foundation was extended twenty-eight feet for a total length of seventy-five feet, and a steel-ribbed, steel-trussed, frame building, two stories on one end and high ceiling auditorium at the other, was built.

MEN AND MISSIONS

"I teach a class of men. They are wonderful fellows and we have great times together. I have realized of late, however, that they know very little about the missionary enterprise of our denomination. The truth is I know very little about it myself. What should I do?"

The Layman's Missionary Movement has asked that Sunday, November 19, be observed as "Men and Missions Sunday." Our November issue will have suggestions for a program for a class or church service. An enthusiastic observance of this day will make a good introduction to class mission study. It is unfortunate that the missionary enterprise should so commonly be looked upon as belonging to a women's group as over against a men's group. It is a whole church task. The Christian education program cannot be complete or satisfactory, cannot be Christian and truly educational, if missions is omitted. For many years women carried on missionary education and promotion without much encouragement from the male membership of the church. With patience they persisted, and with faith they trained a generation now grown to manhood and womanhood who think of the home and foreign missionary enterprises as concerns of the entire church. We are challenged by the exigencies which all religious work now faces to study this phase of church work. It is unthinkable that followers of Jesus Christ should plan to live unto themselves alone. We have delegated to representative boards and secretaries the direction of it, but they can do very little without the intelligent and enthusiastic support of each one of us. The study-books prepared for this year are of an unusually high order. Your class cannot fail to be interested in *The Light that Never Fails*, by Doctor Franklin, and *America*, by Alva Taylor. Doctor Lerrigo's discussion in *Northern Baptists Re-Think Missions* will open one's eyes to the tremendous problem the church faces as it tries to interpret Christ to an unbelieving world.

THINK of the influence that friends have upon life, and then of how much higher is the influence of God upon our life—to be with him, to work alongside of him, to travel with him, and to be under the influence of his suggestions and under the direction of his finger and the benign influence of his eye.—*Russell H. Conwell.*

Inviting God to the Bible Class

By Herbert Wendell Austin

True education is never dangerous; false learning always is. True education neglects nothing of value; false learning never includes the best. It takes far more than a trained head to make an educated man. God looks to the heart for merit. True education therefore has ever included the heart in its scheme and never attempts to crowd God out of his temple. No person is really educated if the heart has not had its training. The Bible classes of our country have a rich opportunity for educating the hearts of men and women.

Have you ever invited God to your class? For to reach hearts the Divine One must tarry at every session and shed his light there. Now, theoretically, it is supposed that God does attend religious meetings; but whether he actually does or not will depend on the preparation the class makes for his presence. He will meet anybody more than half-way, but he requires of each the approach of the rest of the way. The Bible class must meet the conditions of God before God can be its Unseen Guest.

Each member should train his heart to feel that the classroom is God's sanctuary—a holy refuge from the obstreperous outside, the spell of which fades all earthly distractions mystically and kindles the flame of grace and reverence in the soul. The heart is now ready for the Guest Divine, and the way is clear for heaven's impressions. The worshipful person never goes away from a class session disappointed.

I know of no better way for the members of a class to gain power than through Bible study and honest prayer. Who can comprehend God, even remotely, without studying his word? Who can know the Father except by talking to him as a trusting child talks to a big, adoring dad? The silent period is splendid as a means of preparing the heart for the Master's touch. All classes need high authority and they should assemble feeling that need. A good way to facilitate this experience is for the class to assemble at a given place to await the "entrance minute" promptly; then it files quietly into the room, each member taking his place. Silently still, each one pores over the Scripture lesson. Then, at a signal, all heads bow in silent prayer, worshipping, adoring, penitent, praising. A sacred spell seems to pervade the room if the class has done this in earnest. God has come in! And no class session can be a dull failure with the Highest in charge and directing!

After the prayer period, the lessons will teem with new life. Members will see them as vitalized, living lessons. Great ideas will be presented for construc-

tive discussion; new light will illumine old truths; sane revelations will glimmer in seeking hearts, and glorious applications be made to present-day lives. With God on hand and directing, there will be one hundred per cent. class cooperation.

Bible knowledge avails little unless its dynamic truths are applied to modern lives to frame them for the higher destinies of the life eternal. So in preparing the lesson each member should make personal application of its truths to life itself, so that his life may radiate them, in turn, to the world. Sunday religion alone will never get anybody to heaven; nor will the Bible class which functions one hour a week and plays the other sixty-seven ever go far toward inviting God to its sessions. God must be in the every-day lives of all the members. Led into a fervent admiration of God and feeling the sublime influence of wholesome spiritual guidance, Bible classes are sure to keep the messages learned and ponder them in their hearts during the week. They will also study the next lesson by the aid of the Guiding Light.

But one person can not make a Bible class; every member must buckle down to the task; should try to get his heart in shape so that its very condition invites God's presence. Each member has something to do. "Do what he wants (you) to do," regardless of what it is; for your bit for God is not small, no matter how it looks to the world. In the small things of life are large blessings. Let Jesus come into your individual life and into the class's life.

Invite God to the class? Yes, that is very practical advice. But the invitation is not written on linen paper in fine ink, nor in the pomp of material learning, nor in vainglorious witticisms. It is written on the hearts of the men and women who attend the class. What kind of a heart do you bring—a warm, worshipping, welcoming heart, or a closed heart, of rejection, and dying interest in things worth while?

As one member of your class you can do much to prepare all for the reception of the divine Presence.

1. Be reverent in attitude and spirit.
2. Develop your prayer-life.
3. Read the Bible—and study it.
4. Prepare your lessons.
5. Reach out for new members.
6. Strive for a unified program of work by doing your part.
7. Live your religion. People will read your life.
8. Maintain the presence of the Unseen Guest. Make Jesus the Silent Teacher of your class—by letting him have his way in your heart.

THE ORGANIZED CLASS



Men's Bible Class, Calvary Baptist Church, Eldorado, Ill.

Men's Bible Class, Eldorado, Ill.

The pastor, Rev. H. B. Cox, is the teacher of this fine group of men. He is seen in front, at the right, book in hand. The president of the class is J. G. Mitchell, and the superintendent of the school, which has an enrolment of one hundred and seventy-one, C. G. Bramlet. The church is in the Alton Association.

The Berean Bible Class, Dayton, Ohio

The Berean Bible Class, of the First Baptist Church of Dayton, Ohio, Rev. Charles Lyon Seasholes, pastor, was started in November, 1884. It was the first organized class in the city of Dayton, the second in the State of Ohio, and the third in the United States. Its original promoter was Dr. E. F. Sample, a dentist,



BEREAN BIBLE CLASS, FIRST BAPTIST



Big Brother Class, First Baptist Church, Benton Harbor, Mich.

and a loyal member of the church. He was an outstanding pioneer in the matter of organized classes. It is said that on account of there being no young men's Bible class in the Sunday school at that time, his thoughts were directed to the promotion of such a class, in which the work of the teacher might be supplemented by the combined influence of a number of others each holding some official position, and so the class grew.

After a long and successful history preparations are being made to celebrate, in 1934, the fiftieth anniversary of its founding. The class is efficiently led by Walter Reese, now serving his seventh term as president, and by Ellis P. Legler, teacher for the past eleven years.

The total enrolment is now very nearly four hundred, and the average attendance for the year 1932 was one hundred and eighty-eight. Charles Lyon Seasholes has been minister of the church since January, 1931.

Big Brother Class, First Baptist Church, Benton Harbor, Mich.

This class has a membership of thirty-two. Study, service, and social spirit are equally stressed. Of late they have found class debates a drawing-card. In the group picture, left to right, front row, are Rev. R. L. Kelley, pastor of the church; Lloyd Zoschke, superintendent of the school; Clarence Peterson, teacher of the class; and George H. Evans, the president.

"BEGINNING at Jerusalem" is a good Sunday school motto, but the devil always tries to add, "and ending there." During the World War a tank was seen to stop suddenly in the midst of a famous attack. It did not appear to be injured, and on inquiry sent back the answer, "We can't go on, for we have come to the edge of our map." So when you spread out the map of your neighborhood and plan and pray, don't forget what lies beyond.—*Sunday School Times*.



CHURCH, DAYTON, OHIO, 1933

Two Teachers for Every Sunday School Class

"The school was organized into classes, and had its superintendent, secretary, and librarians—with this improvement over modern schools: each class had two instructors, namely, a teacher and an assistant teacher, the latter quite a youth, generally, and a candidate for the office of teacher" (written in 1865, of a school of 1817; quoted by Brown in *A History of Religious Education in Recent Times*, p. 44).

An intelligent young man of good personality, about twenty-one years of age, was a leader in our young people's society. One day I said to him, "How would you like to teach a class of boys in our Sunday school?" He replied that he liked the idea, but that he had no experience, and probably couldn't do it very well.

A few days later I asked one of our teachers, a man of forty, experienced, and an exceptionally successful teacher of a class of twenty nine-year-old boys, whether he would not like to have an assistant. I spoke of the young man, of the help he might render in getting attendance records, of the interest he had in teaching, of the teacher-training he would derive from contact with a successful teacher, and of the value of having as substitute-teacher one who was himself in regular attendance on the class. The proposition was readily accepted.

The assistant agreed to be present every Sunday and to render whatever assistance the situation allowed. Both men understood that the connection would be dissolved at any moment either desired. Both understood also that if either could not attend on a given Sunday, he would immediately inform the other.

Four months after this arrangement was made the regular teacher was confined to the hospital and absent from the class for five weeks. On his recommendation the assistant was asked to serve during this emergency. Because of his acquaintance with the group, and because of his knowing the point which class-discussion had reached, he was better qualified to lead the group than another would have been who perhaps had more technical ability as a teacher. Certainly in this particular instance the assistant served most satisfactorily.

Some values of the plan have been mentioned, but there are still others. It gives to the youth a place for immediate service at the moment when his interest is keen. It gives trial, also, to the youth who "thinks he would like to teach," without suddenly loading him with the full responsibility of a class, and probably giving him lasting discouragement. It relieves the director or superintendent of the shameful necessity of calling on a substitute at nine o'clock Sunday morning! In addition, it is good discipline for the senior

teacher to have another adult looking to him for an example of good teaching!

Since that time we have sometimes had as many as a dozen classes in our school under this two-instructor plan; at the present time there are nine such classes. One might guess that the teachers would soon begin to agree between themselves which should be present on a given Sunday and thus divide the responsibility between them; but the attendance records prove that this has not happened in more than one case. There is no attempt to urge any teacher to accept an assistant, he is merely given the offer of one. Several who at first declined, later agreed, and were happy over the results. I am convinced that the leadership of a class is immediately improved under this plan; but I am even more certain that the plan is valuable as training for future teachers.

Promoting Good Acquaintance Among Your Young People

By C. Grace Moreland

In almost any town of considerable size you hear the complaint from the young people that there are so few opportunities for nice boys to meet nice girls, in desirable places and ways, outside day-school circles, while there are so many young people not in school. In the public school, moreover, there are apt to be cliques and circles into which the newcomer finds it hard to break. Right here is a big opportunity for the church school class.

Joint class socials may be arranged where the boys of one class meet the girls of another in a perfectly desirable atmosphere. Joint hikes and picnics may be conducted under the supervision of teachers. There may even be joint gatherings on Sunday, in one or the other class room, or out under the shade of a leafy grove; or a sunrise or twilight class-meeting on some hilltop where reverence and worship are made one feature, wholesome social interest another.

Do not let it be said that there is a young man or woman in your school of good character who has not met socially all the other young men and women of the school of suitable age. If there happen to be those who are a little older or a little younger, who seem not to belong anywhere, do not neglect to invite them also. There is no one so lonely as the young man or young woman whose mates have all married and gone into a "young married folks" class, leaving them with no niche into which they may fit. Some of these older young people will contribute not a little in the way of experience and good common sense.

Then in some church schools the majority of the pupils in the young people's department are still in public school, and classes are found made up of boys

or girls of a certain grade, or known as "prep classes" or "university classes," or "junior high classes." Those who have had to give up school feel "out of it," and so frequently drop out of Sunday school also. If such is the case with your class make a special effort to win back these boys and girls and have them feel that they are really one of the group. Change the class name if necessary in order to win them. There are more inspiring names than "prep class" or "varsity class," anyway.

Advertising Your Class—A Sales-Talk

By Mabel Brown

Church school advertising should follow the same rules as those that make any other form of advertising successful, e. g.:

1. *Have something worth selling.*
2. *Let the world know about it.*

We pass over the first of these without comment, assuming that your class is well worth joining. Having a really good class, then, the thing for you to do is to let the world know about it—at least that portion of the world which might be interested in joining, if it knew. The way to do this is to point out definite, specific advantages. General superlatives such as, "simply splendid," and "the most slambunctious ever," have no place in a sales-talk.

When a man is trying to sell a vacuum cleaner, his prospect doesn't want to hear a lot of enthusiastic adjectives, but to know, first, why a vacuum cleaner is better and easier to use than a broom, and, second, why this make is better than any other on the market.

An ethical salesman does not knock his competitors' goods. We as Christians have an even higher code of ethics, so we do not go to a member of another school and say, "Our class is better than yours," even if we think so; but we do have a right (not to say duty) to call on our new neighbors, or on those who have never shown any interest in Sunday school, and say, "Our school is the best in town"—if we honestly think that it is.

Just saying it is the best will not, however, be enough. You will need to give reasons, as the vacuum-cleaner salesman does. You must be prepared to show why a Sunday school class is better than no Sunday school class, and why yours is better than any other. Tell your friends what you do in the sessions, and between Sundays, to make the class different from the humdrum, "same-old-thing" class. The more specific and detailed you make your descriptions of various attractions, the more effective your sales-talk will be.

THE more classes you have for young people and men and women the more grown people you will have in Sunday school.—*Barnette.*

RECENT BOOKS

Order All Books from The American Baptist Publication Society

THE WORLD OF JESUS. By Henry Kendall Booth. Charles Scribner's Sons, 1933. 242 pages. Price, \$2.00.

Doctor Booth is minister of the First Congregational Church, Long Beach, Calif. He gives an informing description of the world in which Jesus lived, of the environment in which he grew up, of the people and their hopes. From the wealth of material which has been brought to light by the researches of recent years the author selects those facts that are most significant and sets them forth with an imaginative quality that makes them live. The book contains an Appendix containing questions for class use and topics for further study and discussion.

YOUNG ADULTS IN CHRISTIAN FELLOWSHIP. By Mary M. Chalmers. The Judson Press. 50 pages. Price, 15 cents.

Are you over twenty-four but not over forty? Are you a pastor, superintendent or adult leader, concerned for the young business and professional men and women, the young married people and young parents of your church and community? This manual has been prepared with the help of pastors and older young people to offer definite suggestions to young adults and their leaders in building a program that will give them opportunity for initiation and self-direction as vital parts of the total program of the local church.

CHRISTIAN TEACHING. By George R. Hovey. The Judson Press. viii and 132 pages. Price, cloth, 75 cents.

There is no other book of which we know that so clearly and compactly presents the teachings of the gospel as applied to life. It shows the close connection between beliefs held and the development of character. This work by one of our most distinguished Baptist scholars has been revised and largely rewritten.

THE CITY REDEEMED. By E. Herbert Dutton. The Judson Press. 48 pages. Price, 25 cents.

The city today is in turmoil, yet it may become "The City Redeemed." Such is the title of this book of about forty-eight pages, intended to present in popular style, in charts and illustrations, the three most powerful forces striving for supremacy in municipal modern life: commerce, politics, and religion. A way to triumph for the forces of religion is pointed out by the author, who is director of the Department of Cities of the Ohio Baptist Convention. The price is fixed at the low figure of twenty-five

cents, with a view to the wide use of the book by classes of young people and others who are looking for an introduction to the study of the city of today and tomorrow.

THE BOOK OF CHRISTIAN CLASSICS. Edited with an introduction by Michael Williams. Liveright, Inc. 465 pages. Price, \$2.00.

This handsomely printed book, which is described as "a comprehensive anthology of the devotional literature of Christianity," contains a brilliantly written introduction in which the compiler and editor discusses the crisis of our age and declares that he sees reason for hope because of the "renaissance of the intellectual and social principles of Christianity." That a book which brings together for convenience in reading a collection of Christian classics can render a real service in the present situation, all will agree. No one is likely to object when the editor chooses to limit his selection to the literature of mystical experience and devotional meditation. This volume is likely to prove more to the liking of Catholics than Protestants; but, even so, it is worthy of study and a thoughtful reading, and should lead to a deepening of the spiritual life. The writings of Augustine, Francis of Assisi, Brother Lawrence, Thomas à Kempis, Francis de Sales, Blaise Pascal, John Henry Newman and many others, as well as poets like Edmund Spenser, George Herbert, and Francis Thompson, are represented by generous extracts.

THE PERSONALITY OF JESUS. By Kirby Page. Association Press. 176 pages. Price, paper, 90 cents; cloth binding, \$1.50.

A study of the personality of Jesus in his relationship to his environment and of his reactions to the problems which confronted him. The author quotes freely from current writings about Jesus, and with each chapter cites for additional reading references to outstanding books by men holding varying views. The book is valuable for individual devotional use or class study.

TODAY'S YOUTH AND TOMORROW'S WORLD. By Stanley High. The Friendship Press. 186 pages. Price, cloth, \$1.00; paper, 60 cents.

Stanley High in this timely little book makes another valuable contribution to the youth of the land. There are few who understand youth so well or have so clear an understanding of current issues or possess so great ability to deal with these issues in a direct and forceful way. Changed conditions, the speed of modern life, the desire for a thrill, race, war, law-observance, and many other issues are considered. In brief, ringing sentences which carry conviction the shams are stripped away: the message of Christ for this generation, and the place of the church is made clear. This book, while written ostensibly for young people,

may be read with profit by all who are willing to face facts. The author concludes his volume with a challenge: "There are many movements of youth today. A new one is called for: a youth movement that accepts Jesus' program as its platform and which takes Jesus' spirit as its driving power."

CHARACTER IN HUMAN RELATIONS. By Hugh Hartshorne. Charles Scribner's Sons. 367 pages. Price, \$2.50.

The author believes that character which has seemingly gone out of fashion will come back in fashion again, and that building character is no longer a simple matter of home, church, and school. It is sociological, psychological, collective, and individual. He discusses theories of character; its pragmatic value in achieving rich and effective life; the efforts that are being made by various agencies to build character, and suggests improvements and extensions of present methods.

HUMOR, OLD AND NEW

"HAVE they surpluses in your church?" "No, only deficits."

LADY (to new housemaid engaged by letter). "Why didn't you tell me when you wrote that you were Scotch, Mary?"

MARY. "I didna like to be boasting, mem."

"I AM sorry," said the dentist, "but you cannot have an appointment with me this afternoon. I have eighteen cavities to fill." And he picked up his golf-bag and went out.

VISITING PARSON. "What a lot of your congregation have had coughs!"

VERGER. "Bless 'ee, sir, they hain't coughs—they'm time signals."

"How DID you compile your great dictionary?" the lexicographer was asked.

"Oh, it was something like having a quarrel with one's wife—one word led to another."

HOUSEWIFE. "I don't like the looks of that cod-fish."

STOREKEEPER. "Well, if you want looks, why don't you buy a goldfish?"

Lesson Topics for November

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|--------------|--------------------|-------------------------------------|
| November 5. | PAUL IN JERUSALEM. | Acts 15: 1-35. |
| November 12. | PAUL IN MACEDONIA. | Acts 15: 36 to 17: 15. |
| November 19. | PAUL IN ATHENS. | Acts 17: 16-34. |
| November 26. | PAUL IN CORINTH. | Acts 18: 1-17; 1 Cor. 1: 1 to 2: 8. |

INTERNATIONAL SUNDAY SCHOOL LESSONS

IMPROVED UNIFORM SERIES

FOURTH QUARTER, 1933: THE LIFE OF PAUL

AIM. By a study of the life of Paul to discover how Christ may dwell in our hearts by faith, to learn of the spread of the gospel by missionary work in the first century, and to gain a world view of the task of the Christian Church in the twentieth century.

LESSON I. OCTOBER 1. TRAINING CHRISTIAN LEADERS

Acts 21: 39; 22: 3, 27, 28; 26: 4-7; Phil. 3: 3-6

GENERAL THEME: SAUL IN TARSUS

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 119: 9-16

KEY VERSE: Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2: 15

Acts 21: 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

22: 3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

26: 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most

straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Phil. 3: 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

A Bible Message for Every Day

Monday. Saul Born in Tarsus. Acts 22: 1-3, 27, 28. His "home town" was a great and splendid city. Jesus' a little, despised village (John 1: 46). It isn't where you come from, but what you are that counts.

Tuesday. Saul's Religious Training. Phil. 3: 1-6. We don't think so highly as his parents did of circumcision (ver. 5); but they knew, as we should, that you can't begin too early with a child, religiously.

Wednesday. Hebrew Parents' Love for Children. Judg. 13: 8-14. If not our own, then somebody's else children should occupy a considerable place in our hearts and lives; to keep us from selfishness—and, incidentally, premature old age!

Thursday. Religious Training Commanded. Deut. 6: 1-9. Were the parents of that day like so many in our time—eager to have their children "get along"

materially, socially, but disregardful of their advancement in the higher sphere of religion?

Friday. A Hebrew Boy Dedicated to God. 1 Sam. 1: 1-21-28. This mother's heart was in her act; she really wanted her child to be God's boy, and man.

Saturday. The Lord Giveth Wisdom. Prov. 2: 1-10. There are many kinds of wisdom, of course. This has its beginning in the "fear of the Lord," literally, "reverence for" the Lord (cf. Job 28: 28; Ps. 111: 10).

Sunday. The Influence of God's Word. Ps. 119: 9-16. "Word of God" most appropriately designates the Bible. No word of man could have had the thousandth part of its influence upon humanity through the ages.

At the Threshold

Teachers and pupils should be impressed with the fact that this quarter's

lessons have a definite objective: not merely to learn about Saul-Paul, but to learn from his life to become ourselves masterly Christians; especially in the matter of extending to those around us and those far away the gospel of Jesus Christ. We should keep the "Aim," printed at the head of this section, constantly in mind.

The Book of Acts is emphatically missionary literature, and an evangelistic book. The narrative of the Gospels closes with, "Go ye therefore and make disciples of all the nations" (Matt. 28: 19). Acts tells how they went and did it. The end word of Mark, likewise, would make a fitting résumé of, or "legend" for Acts: "And they went forth and preached everywhere."

In the Gospels we witness the laying of the foundations—in Acts we see men working on the construction of the church of Christ.

While Acts presents to us a crowd of secondary characters, its two outstanding personalities are the divine Holy Spirit and the human apostle Paul. If you disregard the activity of the Spirit in this Acts narrative, you miss its message; nor is the great missionary's life understandable apart from the Spirit of the Lord Jesus who was its inspiration and companion.

The Lesson Before Us

I. NAME

Saul is Hebrew, Sa-oul; or transliterated into Greek, Saulos. It was a common name among the Jews. Notice that King Saul was also of the tribe of Benjamin. There has been much conjecture as to the other name, "Paul." That it originated as a nickname because he was small of stature (Latin *paulus* or *paucus*) is fanciful. It has been suggested that the apostle adopted it after his conversion as his Christian name; or that he took it over from Sergius Paulus, his distinguished convert of Cyprus. More likely as a Jew born in a Gentile city he always had the cognomen Paul, a common Roman one.

II. TARSUS

It was an ancient, rich and beautiful city, half-Oriental and half-Greek in its civilization. It had a famous university at which Paul may have studied; but too much must not be made of his Greek environment and its influence upon his early years. The Jewish colony was large and distinct. A fact to be noted is that the apostle was always a city man from having been city-born and bred. We accordingly miss in his writings and addresses the references to country life that we find in Jesus' sayings.

III. FAMILY AND TRAINING

We may suppose that his family was more than well-to-do, or even aristocratic. The Roman citizenship that came down to him had evidently been bestowed upon his father or grandfather for some distinguished service to the Roman Empire. It is figured that Paul's birth-year was from three to eight years later than that of Jesus.

Like all Hebrew boys he will have obtained the rudiments of his education at home. It was based on the Scriptures, portions of which were learned by heart and explained by father or mother. Later, boys were sent to the synagogue school and instructed by a rabbi. Destined to the career of religious teacher, he would nevertheless need to have a trade, by which he could earn his living. His was that of a tent-maker, or more properly, weaver of tent-cloth. Tarsus was famous for its goat's-hair tent-cloth.

It was customary to send boys who were to be rabbis to Jerusalem to complete their education. Gamaliel was a grandson of the famous Hillel. He was something of a liberal, with Hellenistic leanings, and his influence upon Saul could only have been slight since the young man developed into the strictest sort of a conservative, Pharisee.

IV. EQUIPMENT

God uses all a man's endowments. The more they are, the more useful he is to God. To put it the other way, God prepares men, from birth up—or even from before birth—for his important tasks. While there is a note of pride in Paul's enumeration of the things of his early years and old life of which he might boast, he must have realized the tremendous advantage they gave him in his evangelistic work. This will come greatly into evidence as we follow his story:

1. His Roman citizenship.
2. His mastery of languages, in such a city as Tarsus: besides his vernacular Aramaic and biblical Hebrew, Latin and Greek, with perhaps a smattering of the tongues of Asia Minor.
3. His reputation for purity of life and devotion to God.
4. His familiarity with the Old Testament; and with Jewish character.
5. His tenacity of purpose.

These advantages were all gifts, as it were, that he consecrated to the Christ who won him.

The Lesson in Practice

For all he suffered grievously at the hands of his countrymen, and although he decidedly outgrew Judaism as a religion, Paul was never ashamed of his race ("I am a Jew," 39:3). Nothing so increases our respect for the Negro, or Chinaman, or representative of any foreign group, as to have him dignifiedly proud of his blood.

Again, Paul wouldn't have liked you to say anything against Tarsus. My own native place was an insignificant country village—but I'm glad I was born there. And the worst city has its attractions, excellencies. Broadcast them!

The Roman Empire of Paul was in many respects Satan's own country—but not entirely. Our apostle could exclaim, *Civis Romanus sum!* ("I am a Roman citizen!") as heartily as any grandee or senator back there in Italy. There is not a little blague in much "fifty per cent. American" talk—but it's a good thing to be an American.

That verse 22:28 always reminds us of the other citizenship—ours—and that it too cost "a great sum"; which, however, another paid for us (1 Cor. 6:20). Forgetting that price—the cross—makes us depreciate the salvation and neglectful of the Saviour.

The religious instruction of childhood and youth will not always set the mold of the religion of the grown man, any more than in Paul's case; but it pays, as

in his case, to be well-grounded in the elements of godliness. The Scriptures that Paul studied as a boy were not enough, but they were a good foundation.

In connection with Paul's large use of his "equipment" one might quote Romans 1:15, "as much as in me is." Psychologists say that the average individual employs a very small part of his physical and mental powers. The ordinary Christian, how much of himself?

To Ask and to Answer

Are city boys and girls at a disadvantage in the matter of religious training and influences? Or has the country boy or girl as many and as great temptations?

How much influence in the formation of your character, your views, your faith, has the Bible instruction of your childhood had?

Is it possible, or wise, to make a distinction between secular education and religious education? If yes, where would you draw the line?

Would Paul's religious training—education—be adequate for a young man of today? If not, why not?

If you have had a chance to observe the family life of a really religious Jewish family, have you noticed that parents and children had a different attitude toward each other than in Christian homes?

How may this be made a stewardship lesson? Or "life service" lesson?

TEACHERS' HELPS

In the Men's Class

Frederick L. Gilson, Missoula, Mont.

Paul was reared in a large city. He was proud of his Jewish race, his Roman citizenship and the culture of his home town. He was trained in Greek thought in Tarsus and in Jewish legalism in Jerusalem. Besides his studies in philosophy, he learned a trade. He was fond of sports. With all this we do not know as much as we wish about his early life. Some elements in his upbringing produced the smug, complacent, self-seeking Pharisee; other elements finally blossomed into the character of the great missionary apostle who was to change the course of the Christian movement and lay the strategy for world-wide Christian conquest. What elements produced the finer result?

Crime and lawlessness form a great problem in our country. The aftermath of war and the pagan conditions in modern industry are correctly named as the chief causes of this situation. An immediate cause, however, lies in the fact that the early surroundings of very many of our children are not wholesome. It is said that the four factors in character formation are church, school, home, and leisure-time activities on the playground and in amusement centers. Are we as

Christians paying sufficient attention to these character-forming factors?

Conditions which affect home life have greatly changed during the past decade. Some of the factors in this change have been: the transfer of the place of work from the home to the factory and office; the massing of the population in large cities and the growth of apartment areas and slums; the new freedom that has come to women and their changed status in business, politics and all phases of life; the seeming change in the nature of parental authority; the commercialization of amusement and the removal of entertainment from the home.

What has your church done in helping homes to meet their problems? Is there a class for young people in preparation for marriage and home life? Is there a parents' class or club? Does the church or the church school help with suggestions for family worship? Surveys of the church-membership often show surprising results about the number of families having regular worship or religious exercises in their homes. Have you made such a survey? *The Christian Century*, the *International Journal of Religious Education* and many parent-teacher and other magazines print the information prepared by the National Film Estimate Service about current movies. Does your church

make this information available for parents as well as for young people?

In spite of the importance of the home and the fact that more religious instruction should be given there, there is increasing necessity for the work of the church school and the whole educational program of the church. Many children receive no Christian guidance at home; others very little. Probably half of the children in our country receive no religious training at all. Do the adults of your church really think of religious training as centrally important? Many churches by adopting a unified Sunday morning program, or a two-hour instruction period for the Sunday church school, or by developing the vacation and week-day church school, could greatly increase their efficiency in doing their work.

Paul received a great deal of religious training. Some of it gave him prophetic vision and a knowledge of the one righteous God; much of it hardened and made of him the persecutor of the early Christians. Religious training may produce the worst possible results in character. Using modern psychological knowledge, we might evaluate the effect of our teaching. Does it create a tolerance of people who differ from us, or does it produce the "holier-than-thou" attitude? Does it lead us to respect other races and nations; to put God's will and the rule of conscience above nationalism and provincialism?

Paul supposedly enjoyed much Greek culture. Later he used it to the glory of God in interpreting the Christian message and in uniting the Jew and the Greek in one fellowship. The best scientists and educators of our day are giving us lessons that will help our Christian faith and our Christian interpretation of religion. Are we using their materials? Those who are receiving scientific and literary training should use it for Christian purposes. Incidentally, become familiar with the work which Christian denominations are doing to this end through student pastors at various universities.

Paul's writings are filled with references to the games and races. Recreation plays no small part in the proper training of the Christian. Commercialized amusement is often harmful, debasing, vile. Our churches must develop originality in providing cheap, wholesome entertainment. Has your church a recreational and social program? Character is often made or marred on the playground. Adults have the opportunity and responsibility for forming and working on civic committees that see to it that parks, playgrounds and supervised play are provided for all and that commercialized amusements are censored and supervised.

It is not the circumstances of life that trouble or weigh us, it is the way we take them. We must first convince ourselves thoroughly of the truth that circumstances, however difficult, are always, without exception, opportunities and not imitations.—Annie Payson Call.

Before My Class of Women

May Price Skerrett, Philadelphia, Pa.

Three months companioning with Paul! What a privilege! It will not be all easy traveling for any of us to journey with this daring explorer of the unseen; there is some steep hill-climbing, some scrambling over boulders, long flat tramps over the plain, and dangerous sea journeys for anyone who will attempt really to follow the life of this man whose eager brain was ever

"Voyaging on strange seas of thought Alone!"

But if you will trudge by him till you really know him, you will have found for yourself one of the great companions of the world (Basil Mathews, *Paul, the Dauntless*).

So let's know all we can about this apostle, "one born out of due time." I would heartily recommend as extensive a background of reading as possible. The Book of Acts of course, at least from chapter 7—read through at one time. Why not from the daily readings have each member of the class draw the most significant lesson?

Learn as much as possible of his early environment—the effect of the Jewish, Greek and Roman "threads" that wove through his life, his background, his training. Read such a book as *Paul, the Dauntless*—a fascinating, delightfully written, correctly informing work. A fine book this to circulate in the class, sure to stimulate interest. Also, *He Turned the World Upside Down*, by Bruce Barton. For deeper delving take, *The Ethics of Paul*, by Morton Scott Enslin; or *The Apostle Paul in the Modern World*, by Francis G. Peabody. Or any number of others your pastor will be ready to recommend. (Harvard University has over two thousand volumes dealing with Paul's life and letters, plus many commentaries and histories.) Your teaching and discussions (for I hope you have such) will be greatly enriched by your extended study.

Many think Paul prejudiced against women. For an understanding of his injunctions as given in the epistles, be sure to get the background of necessity for such admonitions. One wonders what restraints or warnings he might urge today!

What manner of man was Paul? Surely not as Raphael or other artists have idealized him; certainly not as his enemies saw him (2 Cor. 10:10). One writer says, "appearing now as a man, now as having the face of an angel." There must have been intellectual vigor and rugged honesty, tremendous earnestness, yet with flashes of humor; indomitable energy, sternness, yet at times great tenderness. Altogether a man to challenge and to hold attention, a man to make friends and keep them.

How indelibly impressed upon our countenances are every-day thoughts,

words and deeds—an index to our character that "he who runs may read."

A man of good family—pure, unmixed Hebrew descent. God-fearing parents had raised a God-loving, God-serving son. Such men as Paul are rarely the product of one-day-a-week religionists, or of vain, worldly-minded mothers. In that home he would hear and would repeat:

"Hear, O Israel:

The Lord our God is one Lord:

And thou shalt love the Lord, thy God,
With all thine heart;

And with all thy soul,

And with all thy might."

Would that in more homes this were taught. And would, too, that even invisibly there might be woven the "cord of blue" upon the garments of our children:

"That ye may look upon it,

And remember all the commandments
of the Lord,

And do them."

They—those wise parents—even gave him a name to live up to—Saul; the king Samuel had anointed, he, too, of the tribe of Benjamin. Neither would they fail to tell of Saul's downfall—"He disobeyed God and God rejected him."

Real heroes were those of whom Saul learned at home. Who are the heroes of our children? Movie stars, or men and women of the faith? As full of romance, daring and thrill are the stories of these latter as any could wish.

A real means of livelihood, too, was added to the fine educational equipment. Saul's father believed: "The father who teaches his son a trade makes him like a vineyard fenced around." He would make tents to be proud of, to depend upon. I am sure he believed, "What is worth doing at all is worth doing well." The teaching of that in the early days is the very warp and woof of a successful life.

"No mean city" was Tarsus. Historically, geographically, commercially, intellectually there was cause for pride. Says Basil Mathews, "Whose chief glory after all is not that Alexander the Great bathed in its river, or that Antony entertained Cleopatra in its palace, or that Anthenodorus taught in its university, but that Paul himself was born within its walls. But still a "mean" city in which to bring up a boy of Saul's temperament—adventurous, daring, and conscientious. A city notorious for its luxury, vices, wickedness. How did Saul combat these? Did the "cord of blue" help? What armor have our boys and girls against the temptations they cannot escape?

What has been our part in the making ours "no mean city"? Why are we proud of it? Why ashamed? What do we really know about our city? Its government, leaders (so called), civic status and needs? If the wrong men are in power, who put them there? Do you care—enough to help right it?

Gamaliel, a wise teacher of tempered judgment (Acts 5:34-39). "Taught according to the perfect manner of the law"; brought up on, "Thus saith the Lord," no wonder, as one writer says, "Paul writes in quotations," equally at home in all parts of the then-known Scriptures. Thus was this scholar equipped with the "armor and weapons of the Spirit." What about our equipment, our ability to apply our knowledge and experience? Take a lesson from a great teacher's (*Gamaliel's*) method—discussion, with freedom to ask and to express. How and what are our children being taught in our Bible schools? Do we know of the teacher's equipment?

"*Zealous*." Do we *care* enough to be that? Does the kingdom's business require it? Which kind of zeal is ours? False, proud, malignant, abusive? or true, humble, tolerant, kindly? It is told of Bonar that in a dream he saw the angels weigh his zeal. To his delight it turned the scale at one hundred! But to his chagrin they analyzed it and found: fourteen pure selfishness; twenty-two ambition; fifteen sectarianism; twenty-three love for man; twenty-six love to God.

Let's have zeal—for the right cause, with right motives and direction. "A heavenly race demands thy zeal!" But, as William Penn puts it, "To be furious in religion is to be irreligiously religious." Do not let our feelings run away with us.

What an example for us is Paul in Acts 22:27, 28—so sure of himself and his cause he could bide his time to speak. He did not angrily protest at this "outrage," and add to the confusion of the moment. Many a good cause is thus lost. "There is a time to speak and a time to keep silence," but how we women (just women?) do mix them up. Now comes the time to declare for his "rights" (how vociferous are some of us for ours! Let's be sure of them—then magnanimous about them).

Paul's Roman citizenship stood him in good stead on many occasions. When occasion demanded he was proud to proclaim it. Paul rightly valued his good inheritance—"free born." It gave him courage and assurance. How does our knowledge that we are free born in Christ Jesus affect us? Does it release us from the power of sin, from fear and doubts? Does it release us to love and to courageous living?

Do not fail to get the setting for this next scene—before Agrippa (25:23). No shoddy magistrate's court this, but a scene of unusual magnificence, all the majesty and splendor of Roman provincial government. With the city's most notable men in attendance. What an audience—just what Paul coveted! Neither overawed nor tongue-tied by display of power and personalities, Paul, as did the other disciples, turned this trial court into a place for proclaiming the gospel. He, like them, pleaded not for himself but for his Lord. Read carefully this magnificent apostrophe, one of the finest ever de-

livered. Let's ask ourselves, Are we ever so overawed by circumstances or people that we do not witness for him?

Did Paul act the martyr, whine, or play for sympathy? Read Acts 26:2—"I think myself happy"—connect that with verse 29. Admire, and copy, Paul's courtesy, candor, conscientiousness—and courage ("Ye shall receive power!"). Do we have "bonds"? Do we witness despite them, or even through them? Have the class to tell of some who have.

Agrippa said, "Almost thou persuadest me!" Who can tell how many were fully persuaded that day? Who can ever measure the influence of one's witnessing or the loss through one's lack of courage?

"My manner of life know all." A bold appeal that! No hidden places! How many of us would be willing to stand or fall by it—the testimony of family, relatives, friends, fellow workers, church-members, neighbors?

Saul—a name of dread; Paul—a name to honor and love!

Through the confusing maze of history
You walk assured, unhesitating, free;
The world becomes your province; at
your feet

The East and West as docile learners
meet.

Yet from these heights of wisdom you
descend

To strengthen, counsel, reassure, befriend;
And in your ample and transforming
creed

Truth becomes service, knowledge turns
to deed.

—"The Apostle Paul and the Modern
World," Francis Greenwood Peabody.

The Lesson Lived

Susanna G. Fisher

THE GREAT APOSTLE SPEAKS

*My manner of life then from my youth
up . . . know all the Jews* (Acts 26:4).

I am that one who persecuted and put to death the disciples of Jesus. I was exceeding mad against them. But one day as I was on my way to Damascus to arrest Christians, I saw a great light on the road, and Jesus himself appeared to me in glory. Oh, what an experience for one who had persecuted him! For several days I was blind. Then, after my sight was restored, I became as enthusiastic a lover of Jesus as I had been a hater of his disciples.

All the world knows my story. Up and down across Asia and into Rome, and even as far as Spain, I went establishing churches. Mine was the earthly joy of preaching the Resurrection and the Life. Without that, my preaching would have been in vain. With it, the Roman Empire itself began to give way. The greatest fact in all history, the living Jesus, after his body had been killed, has been making the most astonishing history ever since. Nothing can separate his disciples from his love. "O death, where is thy sting! O grave, where is thy vic-

tory!" I said that, while in the flesh. Now that I am at home with my Lord in the realms of his glory, how much more do I realize it! I was martyred in Rome. My body perished in the arena. But my spirit went at once to be with my Lord. —Dr. C. M. Sheldon.

A CHRIST-FILLED LIFE

Zealous toward God (Acts 22:13).

Years ago there was a young man in the University of Cambridge who walked up and down a great avenue of elm-trees, facing the problem which the call of Christ presented to him . . . Christ conquered, and he went back to his college a saved man. After a brilliant college course and an equally brilliant term of work in one of our large schools, where he left the impress of Christ upon the bright young lives of the boys there committed to his charge, he heard the voice of the Lord Jesus say, "Let us go over to the other side," and obediently he went forward with Christ to what was then an almost unevangelized tract of country in British East Africa. There he lived and labored but for a few years, and then went to his heavenly home. But that man's life was the secret of what has perhaps been the mightiest missionary revival since Pentecost—I mean the great revival in Uganda. That man was George Lawrence Pilkington. He did not know that night as he faced the imperious claims of Jesus Christ what was involved in the answer, but he who called him knew, and by the decision for Christ which he was enabled then to make, almost countless souls have come to know him whom to know is life eternal.—Rev. J. Stuart Holden.

Crannellograms

Philip W. Crannell, D. D.

1. God's approval is worth all our diligence, and more. 2. Some workmen who should be ashamed are not. 3. God's word is our tool and weapon: "Handle it aright." 4. Paul's city was one to be proud of. 5. What Tarsus could be proudest of was Paul. 6. Tarsus mothered his body; Jerusalem his soul. 7. A great teacher, *Gamaliel*, had a greater pupil, because Paul went on to the greatest. 8. Paul was never ashamed of having been a Pharisee; but how glad that he had outgrown it! 9. By nature, training, habit, grace, Paul could not be lax in anything. 10. Real zeal pays tribute to real zeal, even where ignorant—but oh, that it knew! 11. To be a Roman citizen was to be greater than a king: "born free"! To be a citizen of heaven is greater: "born again"! 12. Paul was no apostate from Judaism, but an apostle of fulfilled Judaism. 13. Would a Jew persecute a Jew for being a larger Jew? Incredible, but true. 14. Jesus is the true hope of all Jews—but they have not seen it yet. 15. Earth has never witnessed a human zeal surpassing Paul's. 16. All Paul's prides were swallowed up in one—Jesus!

LESSON II. OCTOBER 8. WHAT IS CONVERSION?

Acts 9: 1-31. (Verses printed, 9: 1-12, 17-19a)

GENERAL THEME: SAUL IN DAMASCUS

[This lesson written by HERBERT WHITING VIRGIN, D. D., LL. D., Chicago, Ill.]

Devotional Reading for the Opening Service: 2 Corinthians 5: 14-21

KEY VERSE: Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.—2 Cor. 5: 17

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? and the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no

man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened.

we, with the universal church need, is the midday miracle, the Light, like that which appeared unto Saul of Tarsus, above the brightness of the sun, in the clear conviction of the understanding, the full consent of the will, the turning of the heart to God, whose word endureth forever in heaven."—Dora Greenwell.

"Everyone," said Erskine of Linlathen, "ought to cherish with peculiar care, the one instance in life which seems to him not to have been fortuitous, as Saint Paul did."

The Lesson Before Us

INTRODUCTION

The background of this outstanding character is providential. As a lad, he absorbed—as a boy would—not a little of the culture of a Grecian seat of learning. As a youth destined to take a large part in the religion of his fathers, he received careful training in a cultured and intensely religious home. As a young man he sat at the feet of Gamaliel, the most learned of Jewish teachers, and under his guidance enmeshed himself in the history, poetry, and law of the religion of his people.

By nature, he was intense, animated, and aggressive. He knew no middle ground. He was either hot or cold. He was never lukewarm. Mentally he was logical, doctrinal, and, too, poetical and philosophical. In many respects, he was the most remarkable man of his age or any age, and undoubtedly, as to heredity, parental training, environment and cultural development, he was a vessel prepared for God's use.

In Lyman Abbott's "Life and Letters of Paul," we have a striking description of Paul, somewhat different from the writer's view-point. He was a seer and a prophet; a great orator; a poet, not scholastic or philosophical. He was not a Calvin, but rather an Isaiah, a Plato, or a Browning, "but a Browning on fire with a moral intensity such as Browning never knew." . . . "Philosopher among poets is Browning; poet among philosophers is Paul."

I. PAUL THE CHAMPION OF JEWISH ORTHODOXY

"But Saul, yet breathing threatening and slaughter." Here is an evidence of the purpose and force of Paul's ardent nature. He throws his whole being into the task, and, like as one in breathing "intakes and exhales," so his passion against the followers of Christ was as the breath of his life.

"Went unto the high priest and asked of him letters." Here is an evidence of calculated purpose. He proposes to go on

A Bible Message for Every Day

Monday. God Speaks. Gen. 32: 1-9. Compare, especially, the saying of Jacob, O God of my father Abraham, and God of my father Isaac, O Jehovah, who aidst unto me."

Tuesday. Bringing About a Change. James 5: 13-20. The apostle James, always eminently practical, stresses many meritorious acts of Christians toward the needy, but climaxes all with, "He who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

Wednesday. Sin Confessed. Ps. 51: 1-13. The transformation in the life of the sinner is through the Word, charged by the power of the Holy Spirit; but antiseptic Christians are generally used to apply this "charged Word."

Thursday. Exalted Privilege. Isa. 6: 1-10. Vividly the truth of a sincere and cleansed messenger is brought to us in the excerpt of the vision of Isaiah.

Friday. Some Rebellious. Matt. 13: 10-15. Even the preaching of the Saviour, backed by his crystal-white character and passion, was resisted by those who "seeing they see not, and hearing they hear not."

Saturday. "Watch Your Step." Luke 22: 31-34. Even the most ardent fail in their witnessing. When they do, they

should repent and pray and depend, as did Peter.

Sunday. Send Forth the Call. Acts 3: 11-21. With sympathetic boldness, we should go among those who need Christ, and give forth the call, "Repent ye, therefore, and turn again, that your sins may be blotted out."

At the Threshold

Sant, in his painting, "The Soul's Awakening," shows a youth reading with earnest heart a manual of devotion. Suddenly some passage in it arrests him. His mind has been groping in darkness; swiftly the scales drop from his eyes, a window opens in his brain, a shaft of spiritual illumination pierces into his soul, and, looking up in a transport of joy, he has his vision, and enters into the kingdom.

As "Pippa Passes" blithely and merrily, Ottima and Sebald, guilty lovers, hear her; the sculptor Jules listens, too; Luigi and his mother hear; and last, at night, she passes the palace of monsignor, the bishop. Each is face to face with a great crisis. The decision is destiny. Pippa sings: "God's in his heaven—all's right with the world." Each hears, and each soul has an awakening—and is saved!

"It is now high noon with us; what

this mission clothed with such authority that there can be no hitch in his sweeping destruction of "any that were of the Way." Already the term "Way" had a definite meaning. It referred to holding the doctrine of Christ. In chapter 18, verses 25 and 26, the Christian faith is spoken of as "the way of the Lord," and "the way of God."

II. PAUL'S CONVICTION

"And as he journeyed, it came to pass that he drew nigh unto Damascus." Very probably Paul took the same route that tourists take today. Out from the Damascus gate at Jerusalem, north through the hills of Judea, the plains of Galilee, on up to Nazareth, east to the beautiful lake of Galilee, then north and east toward Damascus. "Suddenly there shone round about him a light out of heaven: and he fell upon the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" There is no other reasonable explanation of this experience, except that it was a literal event, and not the result of a vivid and perhaps, now, conscience-smitten imagination. The physical experience, followed by the psychological and spiritual revolution, makes almost absurd any other explanation. This incident, too, is backed by Luke, a recognized, authentic historian.

"I am Jesus whom thou persecutest." Here is a startling statement! The audible voice of the Lord Jesus himself, who, he knew, had been crucified, but whom he now saw and heard—that sight and the tender complaint of the Lord broke and melted his obdurate heart. Here, then, is indeed a transformation. He starts out as a proud, commissioned officer, on a mission of persecution and destruction, and is metamorphosed into a weak, helpless, blind, dependent and humble child, seeking for guidance and truth.

"And Saul arose from the earth; and when his eyes were opened, he saw nothing . . . and they brought him to Damascus. And he was three days without sight, and did neither eat nor drink."—It was a time for "fasting and prayer." Every pre- and after-conversion period should be a time of careful, earnest, prayerful meditation.

III. HIS NEW CONTACTS AND LIFE

"Now there was a certain disciple." "And the Lord said unto him in a vision, Ananias!"—A certain disciple—the right messenger for a delicate, but brotherly task. A man of obedient faith and compassionate love needed!

"Arise and go to the street that is called Straight." The street, once the central avenue of the ancient city, is now a narrow, back passageway, but still pointed out as "the street that is called Straight."

"Inquire in the house of Judas for one named Saul," a man of Tarsus: for, behold, he prayeth: and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight." How definite—the owner of the

house: the name and place of birth of the anxious disciple: a description of the mental picture of the man. Not a sparrow falls, but that he knows, and how much more valuable are we, in his sight.

"And Ananias departed . . . and said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way . . . hath sent me, that thou mayest receive thy sight and be filled with the Holy Spirit."—Naturally Ananias shrank from contacting the arch-persecutor of Christianity; his attitude was natural; but at the bidding of his Lord, he goes. His tone is friendly and brotherly. He brings a blessing in words and acts. Immediately the vision of Paul is restored, and obedient to the new-found leadership, he "arose and was baptized." That word "straightway" describes the actual spirit of Paul. "Straightway" was Christ's method of healing; thereafter straightway was the active method of obedience in Paul's life.

The Lesson in Practice

Does not the story of the commission of Paul teach us that we must be sympathetic with "the angle" of others?

Should we not bend every energy, and seek for every grace to win men of force and courage to Christ?

Is it not desirable that while not many mighty are won to Christ, yet since the Scriptures do not say not "any" mighty have been called, we should seek to win "men wise in earthly wisdom, powerful, and of noble birth," as well as those of simpler lives?

Should we expect everybody to be converted in the manner in which we were?

Is it fair to expect a child to have the same deep sense of sin as an adult?

What effect do temperament and environment have upon the expression of conversion?

Should we debate with the Holy Spirit about the manner in which we should approach an individual?

When we do approach one, to lead him to Christ, should we not seek for the leadership of the Holy Spirit?

To Ask and to Answer

Does not the evidence, in the life of Paul (the Jewish zealot), of decision and courage, make it highly improbable that he would have changed his mind lightly or without strong cause for doing so?

Would the account of the experience of Paul—carefully studied by you—create the impression that his whole experience was but mental?

Would the physical experience of falling, the experience of hearing an audible voice, and the later experience of helpless blindness, imply simply an hallucination?

Did Paul know, or did he not know, the cause of his conversion? Did he invent a lie or speak the truth?

Would Luke, a recognized, careful, and accurate historian, connive to play a hoax upon the Christians of Paul's day and those of later centuries? And all of this in the face of the fact that there is no incident more certain than Paul's conversion, from the standpoint of history.

Does this incident teach us that ignorance may be real?

Does it imply that unbelief may have some palliations?

Can unbelief be entirely blameless?

May one misconceive the truth, and thus believe that in his zeal, he is doing God's service?

TEACHERS' HELPS

In the Men's Class

Frederick L. Gilson, Missoula, Mont.

Paul was suddenly turned from a self-seeking persecutor into a Christian worker without hatred for those who persecuted him. There were many unconscious influences working in Paul before this seemingly sudden change. There was a constant conflict in his mind between the broad outlook of his Greek training and the narrowness of the Jewish law. The memory of Stephen's death with its evidence of stalwart Christian character and strong Christian hope remained with Paul to haunt him. The influence of the courage and the fellowship of other Christians whose paths he had crossed cannot be measured. There are unconscious influences constantly working in our lives. Often we witness seemingly sudden transformations of character for good or for ill. It is helpful occasionally to analyze ourselves. It is a good thing always to remember unconscious influences.

Paul was a different man after his experience on the Damascus road. He had a new attitude of mind and heart toward Jesus Christ. He had a vision of a free religion for all people, both Jew and Gentile. He had a sense of a personal commission to carry the gospel to the Gentiles. Christian experience varies greatly. To some conversion means an intellectual change. To some it means a moral about face and the leaving of all sorts of sordid sins. To others, whose habits have been different, it means something altogether different. To those whose training and education has been right there need be no great change of attitude toward Jesus Christ. But to man there comes a time when he feels the responsibility for the living of his own life on Christian level and the commission from on high to do something for the Christian cause. The acceptance of that vision of the purpose of God as a working plan for the life constitutes a Christian decision. The key to Paul's life lies in his words, "I was not disobedient unto the heavenly vision."

Recently there has been a rapid growth of sects that seemingly seek to find true conversion in a neurotic emotional experience. Often the stabilizing elements of moral and intellectual committal are omitted. What is the Christian attitude toward such groups? What is the reason for their growth? How can they be led to a fuller Christian experience?

A central theme in Paul's writing and teaching was that the Christian is "different"—"a new creation." How must the Christian business man or laborer be different from his non-Christian associate? Religion has a wide and indirect uplifting influence, but still the Christian must be different. Christianity spreads because one man who is not a Christian sees something in the life of the Christian which is different and desirable. In this way in some parts of India thousands of outcasts have become Christians. For centuries these oppressed people have lived in filth and ignorance without those things that make for self-respect. Critics sometimes compare these new Christians unfavorably with those who for centuries have had all the economic and cultural opportunities. The comparison is wrong. These new Christians must be compared with what they were a few years or months ago. They are different because they are Christian! Oftentimes we compare church-member with non-church-member, or layman with preacher. The comparison is wrong. We must compare ourselves with what we used to be. If we are not better men we have failed in part of our Christian life. We must be continually transformed. We may compare our lives with that of Jesus and then we shall be neither content nor complacent. Can we make a rating scale to check up on our Christian progress?

As Paul was "saved to serve," so service to humanity has become a distinguishing characteristic of Christianity. This is the basis of missionary movements. There used to be a false idea concerning missions, to the effect that Christianity has all the truth and other religions are totally false and to be utterly condemned. However crude may be its forms, there is some truth and beauty in every religious faith. The way of true Christian grace and wisdom has brought the acknowledgment of the good in every religion as the starting-point from which to lead its adherents to the fuller revelation in Jesus Christ. In our day there is a tendency on the part of many to think of all religions as being about equal. These people say that it makes little difference what religion men profess. There are very grave dangers in this attitude. It denies the finest things that have come to our lives. Stanley Jones has pointed out that true conversion is not so much a horizontal move from one group to another as it is a vertical move from a lower plane of life to a higher. That implies a personal committal to Christ; makes Christians new creatures. What is your attitude toward other religions?

What would have happened if Ananias of Damascus had been a coward? We do not know. We are glad that he was a man of Christian faith and courage. In your town and neighborhood there are people going through critical experiences which will color their whole lives. Sometimes you are prompted to speak to them about Jesus Christ as the way of life. Because you are afraid that you will be laughed at or thought "goody-goody" you hold your tongue. Perhaps you are responsible for the fact that no Paul has been produced in your town or time!

Before My Class of Women

May Price Skerrett, Philadelphia, Pa.

Last week we considered Saul's background—his birth, environment, training. Now comes the most important fact of his life, his rebirth. A Voice speaks, and henceforth, "Arise and go" becomes the marching orders of one of Jesus Christ's most valiant soldiers.

What background of horror there must have been to that "yet" (ver. 1). It is now about two years since our Lord's ascension. Meantime the gospel news has been spreading, to the consternation and fury of the Jewish leaders. Picture graphically all you have been able to glean of the methods used by those early disciples to tell of the Messiah—crucified, but risen and "alive forevermore."

Saul, with the vigor of youth and the zeal of a bigot, had been untiring and unrelenting in his persecution. Evidently he had not heard, or would not heed, the advice of his teacher Gamaliel to "refrain"—let them alone (Acts 5:38). No, this "New idea," cost what it may, must be stamped out. How long the catalog of martyrs to the cause of a new idea—Socrates, Aristotle, Plato, Galileo, Columbus! And our Saviour, with a long roll of saints who have suffered with and for him.

So, with ecclesiastical approval and authority (how often has that been true in persecutions!) Saul plans to go to the great city of Damascus and begin his extermination of the disciples there. Surely if Damascus and Jerusalem could be "cleaned out," that would end the whole business. Ah, Saul, you were more blind then than in eventful days to follow!

"And as he journeyed." How often journeys end differently from our planning! God's interventions are often our preventions. So it was with Saul, for "suddenly—!" Often we go on our ways for months, for years, with a determined course before us—and "suddenly" a light, a voice, and all our lives are changed. With this verse read Acts 26:13. To Saul alone was the phenomenon intelligible. To those others the light was terrifying—nothing more. So it is today a "light" on the word of God as it is read or preached, and a soul is saved, while others hear a sound and nothing more.

Who can describe the tenderness of that, "Why persecutest thou me?" Saul

may be the Lord's bitterest enemy, but the love that sent him to the cross breaks through the barrier of that hatred. Jesus goes straight to the heart of the matter: "thee—me." Always this is a personal matter, between the Lord and the sinner.

No chiding—only to show Saul he was hurting himself. No denunciation of Judaism. Christ had come to "fulfil the law" and Saul is now to learn the higher law of love. How completely transforming that law can be was never more triumphantly demonstrated than in the case of Saul. From the same heart that was "breathing out threatenings and slaughter" comes the completely surrendering query, "Lord, what wilt thou have me to do?" That marked the crisis of a life, and changed history. Henceforth the Nazarene ruled supreme and led Saul whither he would, even to death.

Was Saul changed? What did conversion do to him? Dean Stanley says: "Our natural dispositions and faculties rarely change; but their direction can be changed; and the difference between their upward and their downward direction deserves the name of conversion." Saul ever remained the same zealous, energetic, ardent disciple—but he had changed masters!

Who can penetrate the darkness of those three days! What memories, what remorse must have been his! And what aloneness! No longer a part of Judaism; hardly yet accepted by the Christians, to whom his very name brought terror. But even "as one born out of due time," he had seen Jesus.

To Damascus he was bound, a persecutor; to Damascus he went a penitent, and returned an apostle.

Now God, as ever, seeks the cooperation of man. Ready at the bidding of his Lord to go whither he would, can you not imagine the consternation of Ananias when told he was to seek out Saul! Why deliberately walk into the lions' den? And for such a purpose! To restore sight to a man who had persecuted to the death many of Ananias' own friends! Have we yet learned to love our enemies, to "do good to them that despitefully use" us? "Arise and go" brought from Ananias the same obedience Saul was to learn.

As Saul prayed (no new habit with him we're sure, but never before so fervently as now) he received a "vision"—the answer for which he hardly dared hope, the promise of restored sight. Characteristically Saul did something—"arose and was baptized." We may well believe that for him now "Christianity was not only his creed, but his business."

What is it to you—to me?

The Lesson Lived

Susanna G. Fisher

IN THE DARK ROOM OF AFFLICTION

And Saul arose from the earth; and when his eyes were opened, he saw nothing (Acts 9:8).

An artist asked a friend to come to his studio to see a painting just completed. He came at the time appointed, but was shown into a dark room, and there left alone. He waited for fifteen minutes, when his friend came in, greeted him cordially, and conducted him to the studio. Before he left, the artist said laughingly, "I suppose you thought it queer to be left in that dark room so long?" "Yes, I did." "Well," said the artist, "I knew that if you came into my studio with the glare of the street in your eyes you could not appreciate the fine coloring of the picture. So I left you in the dark room till the glare had worn out of your eyes." So God puts his children into the dark room of affliction, that they may be able to see the beauty of heavenly things otherwise hidden from their eyes.—*Christian Commonwealth*.

THE PROTECTING HAND OF GOD

And when many days were fulfilled the Jews took counsel together to kill him (Acts 9:23).

He was a young soldier back from service in South Africa, and a lady was

endeavoring to persuade him to tell of his experiences. Tommy, who was Irish, tried to get out of it by saying that nothing had ever happened to him; but the lady was persistent. "Something must have happened," she declared. "Now, tell me, in all your experiences in South Africa, what was it that struck you most?"

"Well, ma'am," said Tommy, after some cogitation, "th' thing that struck me most was th' number of bullets that missed me." So Paul would be struck most by the number of dangers that threatened him, only to be diverted by the protecting hand of God.—*The Expositor*.

Crannellograms

Philip W. Crannell, D. D.

1. "Old things pass away"; some are abolished; some made new. 2. Old things are made new by a new Lord. 3. "In Christ" a new allegiance, and new being. 4. "His master's breath"—Satan's breath is hate, Jesus' love. 5. Saul thought it righteous indignation; it was ignorant

hate. 6. Saul's fires always got up steam. 7. Saul's strategy with what he thought false fire was to stamp it out. Christianity spreads the true fire and let it conquer. 8. Christ's mightiest converter needed mightiest conversion. 9. Damascus road; high noon; high time. 10. Jesus throws down to lift up. 11. The surprise of Saul's life! Thought he was persecuting Christians—was persecuting Christ! 12. The essence of Saul's conversion was in calling Jesus "Lord"; surrender had begun. 13. Conversion is not complete until we know the Lord. 14. Real conversion asks what to do; each obedient step shows us. 15. Saul was blinded that he might see; cast down that he might go on, secluded that he might think. 16. To every pleading suppliant, Christ sends a swift supplier. 17. Wanted; more members of that Ananias club. 18. Jesus changes persecutors and protestants into brothers. 19. A good man, not great, may help to make a greater good. 20. In many things our conversion should not follow Saul's; in five it must: arrest, surrender, faith, obedience, light.

LESSON III. OCTOBER 15. RACIAL PROBLEMS AND THEIR SOLUTION

Acts 11: 19-30; 12: 25

GENERAL THEME: PAUL IN ANTIOCH

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Colossians 3: 12-17

KEY VERSE: For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1: 16

11: 19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

12: 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark,

Wednesday. Receiving the Gospel. 1 Thess. 1: 1-10. They not only received it in a hearty manner ("in power," ver. 5) and beautiful spirit, but received it to give it (ver. 8).

Thursday. "No Respector of Persons." Acts 10: 34-43. This divine characteristic is peculiarly inherent in Christ's appeal. It makes it the universal faith, and universally applicable. Christianity's "Whosoever will" is the greatest word in religion.

Friday. A Prophet's Commission. Amos 7: 14-17. As God said to this man who was no prophet, "Prophecy!" so he is always telling men and women in the church to do things they can't—can't without his help!

Saturday. The Gospel Message. Rom. 10: 1-10. Christ is the "end of the law" in more senses than one. Morality gets nowhere until it reaches him, and the forms of worship have their true goal—objective—in him.

Sunday. The New Man. Col. 3: 12-17. That word "put on" is meaningful. No matter how good you are, how many your virtues may be, there are always excellencies of character and Christian graces that the Christian should put on.

A Bible Message for Every Day

Monday. Paul Teaching in Antioch. Acts 11: 19-30. What a pity that so many Christians will not bestir themselves to the Lord's work until they are "scattered abroad," even by trouble or

tribulation. Whitefield prayed that he might be kept from "nesting."

Tuesday. Persecution Overruled. Phil. 1: 12-21. Christianity is being assailed more violently than before in generations. Maybe this will be a good thing for it; for the church.

At the Threshold

"Scattered abroad." When Luther's translation of the Bible was first published, the Roman church undertook to destroy all copies of it. At Thorn, in

West Prussia, they had made a great Bible bonfire. When the books were half-consumed, a strong wind scattered the loosened pages city-wide. These were gathered by the curious, so that by nightfall an hundred families were reading parts of God's word that otherwise would never have seen it.

Barnabas must have understood that Paul's coming to Antioch to take charge of the gospel mission there would put him into second place. In Acts 13 "Barnabas and Paul" is the order, but by chapter 15 it is "Paul and Barnabas." He was willing that Paul should increase and he decrease. He had the love that envieth not. At the time of the French Revolution Danton said, "Perish the name of Danton, as long as France is saved!" Will not that have been exactly how Barnabas felt? Perish the name of the Lord Jesus Christ is furthered!

"Called Christians." A Baptist mother told me that she wanted to name her baby boy "Russell H. Conwell," but didn't dare, for fear he wouldn't live up to that name. I have sometimes wished that we Christians weren't so called, it is such a heavy responsibility; and how ill it often applies to some who bear it! Yet what an honor, to be known by the name of Christ!

The Lesson Before Us

I. SCATTERED, AND SCATTERING

Things were falling out as Jesus said they would (Matt. 10:16-23; 23:34). Stephen's preaching and death and Paul's conversion had intensified the bitterness of official Jewish hatred of the gospel here at Jerusalem. Away from Judea the opposition was less severe, or lacking.

It was hard, tragic, that the Jerusalem group of disciples, that had been knit together by the Spirit into such a delightful confraternity (Acts 4:32) *should be broken up* ("scattered"). That, however, is a mark of Christianity; it is inherently a missionary religion; it may not selfishly "nest," settle down; it must be forever pushing on and out—or else, as here, driven out.

Contrast Judaism and Christianity: the former has its gaze, historically and sentimentally, fixed upon one little center, Palestine; the latter, like its Lord, faces everywhere: the whole wide world. For the one, Jerusalem is a goal; for the other, a starting-point (Luke 24:47).

The island of Cyprus, famous in classic antiquity and an important part of the Greco-Roman world, was not more than fifty miles from the Phoenician coast and from Seleucia, the port of Antioch. Barnabas is said to have been a native of Cyprus. It had a numerous Jewish population, which will explain its prominence as a field for early Christian missionary activity.

Antioch was one of the great cities of the Roman world. It was famous for its beauty, luxury, and commerce. It was naturally a strategic center in the gospel's

advance, and because literally full of Jews a natural field for Christian propaganda.

II. "TO NONE BUT JEWS"

We must not uncharitably judge the narrowness of the earliest disciples and the Jerusalem church. Jesus himself found it difficult to make the Twelve understand that his gospel was to be inclusive, not exclusive; that it was too big to be held in the old wine-skins of Judaism. They seem to have thought that it was to be a reformation of Judaism, or a sect, rather than a new religion.

It needed the broader, more liberal outlook of converted Jews of the Dispersion, like Saul-Paul and Barnabas and these Jewish Christians of Cyprus and Cyrene (11:20), to set going Christian "foreign missions."

Cyrene—in Africa, just west of Egypt—and Cyprus were united in one province of the Empire. There were many Jews also in Cyrene. They had their own synagogue at Jerusalem (Acts 6:9; cf. also 2:10 and Luke 23:26). The "Greeks" of verse 20 were real Greeks, and not Greek-speaking Jews or Hellenists.

III. THE REVIVAL AT ANTIOCH

There were many converts ("a great number," ver. 21). It was such a notable "ingathering" that reports of it soon reached Jerusalem. Then the church there sent Barnabas to Antioch. In what capacity? Surprised, confounded, as they were at this great addition to their ranks from among the Gentiles, they wanted to be sure that the movement was conducted true to Jesus' teaching and truly in his Spirit; for they still regarded themselves as the mother church, the head of the Christian body. They must also have desired to lend a hand in the blessed work.

And what better representative could they send than Barnabas? This "son of consolation" ("of encouragement," Acts 4:36) truly lives up to his name from the comparatively few references that we have to him in the New Testament—a pleasing character. And he was evidently one of the big men of the apostolic church. The authorship of Hebrews has been ascribed to him. It was his fate to be overshadowed by Paul, even by Peter—but we guess that didn't worry him!

The revival at Antioch kept growing. It became too big for those Cyprian and Cyrenian evangelists, even reinforced by Barnabas, to handle. It needed, did the work, a disciple who understood the life and point of view of the great city of Greco-Roman culture and customs. Barnabas bethought himself of Saul—whom we are to know henceforth as Paul, of Tarsus—whom he had befriended and introduced to the Jerusalem congregation (Acts 9:27), and whom he judged to be just the man for the mission.

IV. THE NAMING OF THE DISCIPLES

What fame has accrued to this city, Antioch in Syria, that there Jesus' people

were first called Christians! We are in the habit of applying the term to them earlier than this; even when Jesus was with them in the flesh; and there is no reason why we should not. But up to this time they seem to have referred to one another as "brethren," or "saints"; they would call themselves "disciples," perhaps "believers"; while to the outside world they were known as "those of this Way," or as "Nazarenes." Notice the signification of this new name, Christians: "Christ's men" ("belonging to Christ"). Paul correctly sensed it when he declared upon various occasions, I am Christ's—his bond-slave—bought with a price (by him)—I bear his monogram on my body, burnt into my flesh! (Galatians 6:17.)

V. "NEAR-EAST RELIEF" IN THE APOSTOLIC CHURCH

Prophecy was a generally recognized office and gift in the early church (1 Cor. 12:28; Eph. 4:11). *The Roman emperor Claudius* reigned from 41 to 54. We know about this famine (11:28) from secular history. It was especially severe in Judea. Roman historians tell how a Mesopotamian queen sent supplies of figs and grapes to Jerusalem to relieve the hunger there. This famine occurred in the year 44, and the date is important in the chronology of the life of Paul.

The relief measures of the Antiochan Christians show that they had been truly converted. They were forehanded about it, too. Paul or someone had doubtless repeated to them Jesus' teachings about doing for him through needy others. Niebergall comments, "The community of faith became a community of brother love."

The Lesson in Practice

The Jewish Christians of the Dispersion from having lived in intimate contact with Gentiles have found that they were not such a bad lot after all; that they were worth saving. Ignorance is usually the root of racial prejudice.

If prejudice can shake generosity and brotherly love out of your religion it is a sure sign that it isn't genuine Christianity.

There are lots of people who could be very useful to the church, who are particularly needed here or there, for this or that task of Christ's work. Make it your business to hunt them out—as Barnabas did Paul.

Notice how those disciples at Antioch gave—as Christians always should: seasonably, systematically, and "every man according to his ability."

To Ask and to Answer

What other instances do you recall—in the Bible—where the gospel was advanced, rather than hindered, by persecution?

What do you understand by "hand of the Lord" in verse 21?

There are three places in the New Testament where the disciple of Jesus is

designated "Christian"—can you point them out?

What are some of the principles that guide you in giving to church and charity?

In what ways is racial prejudice hinder-

ing the progress of the gospel here at home, and in foreign lands?

What other kinds of prejudice ("superiority complex") are injurious to Christian character, and to the progress of the gospel?

TEACHERS' HELPS

In the Men's Class

Frederick L. Gilson, Missoula, Mont.

Paul was peculiarly fitted for the work in Antioch. He had had a vivid conversion experience. He had spent probably ten years in accustoming himself to the Christian ministry, with its attendant hardships. He had given much time to meditation and study and in the formulation of his message. He had learned to bring his testimony powerfully. One would like to know more of those early years of ministry. Certainly they were a time of growth.

The first few years that a man is in the Christian ministry, or in any profession or business, are critical in determining the course of his life. The tendency after the newness wears off, while the routine and drudgery continue, is to form fixed habits of thought and activity, to "get into ruts." The man who succeeds is the one who is constantly studying and gathering new ideas, and willing to experiment with new ways. Paul was a growing man. The most remarkable thing about him was that he was ever "pressing on."

Into what ruts and slovenly habits have you fallen? Have you spent time this year for something better next year? The tragedy of the church lies in an untrained lay-leadership and a self-complacency that is unwilling to receive further training. Are you familiar with the leadership-training work of the Publication Society and the International Council of Religious Education?

Barnabas recognized the possibilities in Paul, and sent for him, and put him in the place where his talents would be of most use. The makers of leaders oftentimes deserve as much credit as the leaders themselves. Some men are so small that they resent it if anyone else, especially an associate or subordinate, is more popular or shows signs of greater leadership. Barnabas was big enough and so interested in the Christian advance that he was willing that the leadership should pass out of his hands into those of Paul. Churches are often handicapped because the present leaders are not interested in discovering and training other leaders. Are you willing to step aside and let someone more able lead the church in new ways? Are you willing to continue to work with them?

Through the work of Paul and Barnabas many Gentiles were brought into the Christian fellowship. For the first time outsiders recognized that this group was

not merely a sect of the Jews—and then they gave the group a nickname: "and the disciples were called Christians first in Antioch." No church deserves to be called Christian until it can overcome the barriers of race and nationality and unite all in one fellowship. Is yours a Christian church?

The Greeks had their customs and the Jews their circumcision and rites of eating and bathing. The Christian leaders had to work out some solution as to the place of forms and ceremonies in the Christian fellowship. What is the place of ceremony in the true religion? The Friends say that no form or ceremony is wanted; the Roman Catholics that a great amount of ritual and form is absolutely essential. Many Protestants hold that form and ceremony are never essential, but often helpful. How does this apply to baptism and the Lord's Supper? There is a marked tendency in many of our churches to a more dignified and formal type of worship. What are the values of this tendency? What are its dangers?

Christian philanthropy also seems to have started in Antioch. Relief money was systematically collected and sent to the church at Jerusalem. Today Christian philanthropy takes many forms in our community chests, our relief for the starving in China and many other parts of the world, our hospitals and orphanages and schools scattered over the world, and in our own church Fellowship funds. The Mohammedans are almost unexcelled in this type of sharing among their own religious group. Christian philanthropy often goes beyond its own group. Why? The spirit which prompted the early sharing in the Christian church is inseparable from the Christian spirit of service.

But philanthropy has not made a brotherhood or solved the problems of human need. In times of acute depression the ordinary man cannot share with those who clamor for help without causing his own family to starve. Many questions arise in the mind of the Christian man. What of those who give lavishly to philanthropy and yet are implicated in an economic order which does not give a fair return to those who labor, which crushes men to create things and profits, and which brings on periods of wide-spread suffering in the midst of plenty? Is it not true that the same spirit that prompted philanthropy in that early church will prompt us in the modern day of machines and complicated financial arrangements to work for the rebuilding of the economic order, so that there will be

security and justice for all? What is the relation of the spirit that prompted that early generosity to such measures as unemployment insurance, old-age pensions, prohibition of child labor, regulation of women's work, etc.?

Before My Class of Women

May Price Skerrett, Philadelphia, Pa.

Of course we're using maps, that we may intelligently understand Paul's journeyings. It will be interesting to have the class gather facts about the various places mentioned. Paul and his companions, and history itself, will take on a new fascination.

Take Antioch, an influential and commanding center, connected with such names as Theodosius, Chrysostom, Ignatius. In the time of Theodosius half the population of this queen of Gentile cities, with its wealth and culture, were professed followers of Christ.

"Scattered abroad"—sowing the seed, as was usual through persecution. Stephen's name must often have been mentioned, and Paul must ever have had him in remembrance. Do you recall that part of F. W. H. Myers' poem on "Saint Paul"?

Saint, did I say? with your remembered faces,
Dear men and women, who I sought and slew!
Ah, when we mingle in the heavenly places
How will I weep to Stephen and to you!

Oh, for the strain that rang to our reviling
Still, when the bruised limbs sank upon the sod,
Oh, for the eyes that looked their last in smiling,
Last on this world here, but their first on God!

"Men of Cyprus and Cyrene"—their very names forgotten, but not their work. To Jews and to Greeks they preached "and a great number believed." That despite the fact that this, the third most important city then known, was considered even more depraved than wicked Rome. Daphne and Apollo were worshipped with abominable rites. How were these Christians so "different" that they challenged attention, that their message was heard and responded to? Were they of Antioch waiting for a better way to be shown them? Are any today?

Now comes Barnabas, a man who will well repay study—"a man full of the Holy Ghost and of faith." That was just the equipment he needed for such a mission. Mother Church at Jerusalem was a bit anxious about this new child with its different ways of doing things. Besides, "could any good thing come out of" Antioch, as notoriously wicked as she was beautiful and rich?

No captious critic was Barnabas. He may have seen some things not to his liking, but he knew the sure cure—"ex-

horted them all, that with purpose of heart they would cleave unto the Lord." Can you think of better exhortation for any church—or any church-member?

A man is needed—the very best—so Barnabas goes "to seek Saul." Saul, with his fine Hebrew training, his knowledge of Greek and Greek culture, his Roman citizenship, is the man to augment the gifts of Barnabas. Finding the right man, and then using him, shows talent and common sense.

Have you been wondering whether those who "professed" at Antioch were sincere? Now comes the test. Famine threatened the "brethren." But they were so far away! And besides, this "dearth" prophesied by Agabus was quite likely to touch them, too—who knew how soon? After all, one's first duty is to oneself! Is that how they reasoned? Or, remembering the new law of love they had learned, did they recall the "inasmuch" of the Master whom they now served? Relief was needed—relief was sent. May the Christian church never forget—nor cease to emulate—that early example in that most pagan of cities.

And how did they send their gift—by some trustworthy, if not noteworthy, messenger? Trustworthy indeed, and noteworthy, for they sent their two best men, Barnabas and Saul. Thus was the gift greatly enhanced in value. Doubtless the church at Antioch needed these two men, but the love that constrained them to give also constrained them to send.

It is interesting to note that on their return they brought with them the nephew of Barnabas, John Mark. From a home of means and wide hospitality, with a mother well known, his story will repay studying. Much New Testament history centers around the home of John Mark's mother.

Notice this New Testament custom of associating a younger man with an older. How fine an association and training that! Quite worthy of emulation in all departments of our church activity!

Crannellograms

Philip W. Crannell, D. D.

1. "Not ashamed of the gospel!" Paul's pride and joy! 2. Power: God's power; saving power; universal power; power for the taking—the gospel! 3. Scattering real Christians scatters spiritual fire. 4. Even gospel fire is sometimes temporarily held back by fancied fidelity and ancient prejudice. 5. Thank God when zeal and love overlap heredity. 6. Not strange that Hellenists should evangelize Hellenes. What race are you? 7. Antioch, world's third center, fit emplacement for world-wide gospel guns. 8. Wise apostles "get wise" to new movements—and try to get wiser. 9. Often the best commission is a one-man commission—a many-sided man. 10. The apostles dull and slow (?), but they surely picked the man to go. 11. To see the new movement's real heart and mean-

ing takes genial goodness, discerning faith and the Holy Spirit. 12. Do not sit down on that new movement; sit down with it. 13. The best discovery Barnabas ever made, after Jesus, was Saul. 14. It is a good man who knows his better. 15. World-Christianity, begotten by the Great Commission, born at Antioch. 16. Worth-while energy, time, prayer, personality, to consolidate a world-base. 17. The love that makes Antioch help Jerusalem is Christian evidence of the first order. 18. Not cement, but ichor, unites Christianity; that ichor is love, and life.

The Lesson Lived

Susanna G. Fisher

THE WONDERFUL GOOD NEWS

Preaching the Lord Jesus (Acts 11: 20).

All her life, Chundra Lela had been in bondage to the sense of unforgiven sin. For ten long, weary years she had sought through incredible hardships and penances the relief that is promised by Hinduism, but which she came to know Hinduism is powerless to give. On one of her dreadful pilgrimages (to the temple of Jugger-naut), she was asked by the king of Midnapur and the royal household why she had come so far from home. She told them: "I am trying to find God and deliverance from sin." When at last, through the teaching of Christian missionaries and her own reading of the Bible, she became a Christian, her joy knew no bounds. The missionaries gave her work to do in the mission schools and in the zenanas where she could teach the women to read, if she would undertake it. But this could not satisfy her longing for Christian work. In the words of her story:

"She was too full of joy in the wonderful good news she had learned to be willing to give her time to teaching people how to read. At length she had found the God for whom she had sought so long; at last her soul was at peace, and she felt that she must tell others the glorious truths she had learned. Whenever she had a free moment she took her Bible and went from house to house, often telling the story to groups in the streets, until great crowds had gathered to hear her. She would scarcely stop to eat or to rest in the daytime, waiting until night to cook and eat her food. So the missionaries set her free from her other work and let her give her entire time to publishing abroad what great things the Lord had done for her."—Mrs. A. B. Bryant.

SOWN ABROAD

They therefore that were scattered abroad . . . traveled as far as Phœnicia, Cyprus, and Antioch (Acts 11: 19).

Persecution was the hand that scattered the word of God abroad for a great harvest. Doctor Watkinson says: "A Jew is not easily driven from Jerusalem, but the centrifugal force was supplied by the persecution, and the expatriated went

about preaching the word." The persecuted Huguenots carried Protestant truth into remote places. The Puritans of the Mayflower fled from home persecution to lay the foundation of Christian empires in the New World. It is fascinating to follow the story of the distribution of plants by tides, winds, birds, and other agencies to remote regions, until they have spread and taken possession of wide areas; but this story is less wonderful than the movements and agencies by which Christian truth attains universality and the widest outreach.—H. J. Hahn.

SPREADING THE GOSPEL

The hand of the Lord was with them (Acts 11: 21).

Being forbidden to preach the gospel in Cape Town, Barnabas Shaw bought a yoke of oxen and a cart, and putting his goods into the wagon, he and his wife seated themselves therein and headed the lowing kine toward the interior of the country, not knowing whither they went. Thus they journeyed on day after day, till they had traveled three hundred miles. On the twenty-seventh day of their journey they encamped for the night. They discovered a company of Hottentots halting near them. On entering into communication with them they learned, to their astonishment, that this band of heathen, headed by their chief, were journeying to Cape Town in search of a missionary to teach them "the great word," as they expressed it. Had either party started a half day earlier or later they would not have met; but as it was, they met in the nick of time, and that nick of time proved such a juncture of Providence as has rarely occurred.—*The Holy Spirit in Missions.*

"TASTE AND SEE"

He exhorted them all that with purpose of heart they would cleave unto the Lord (Acts 11: 23).

During a sea voyage a missionary, Rev. George C. Grubb, invited ten scientists who were on the same vessel to dine with him. The ten accepted. At the close of the dinner he put his hand in his waistcoat pocket and produced a little white powder and said to one, "Tell me, is that salt or sugar?" The scientist looked at it, and took out his magnifying-glass, and he said, "Those are saline crystals." The next said, "That is salt"; and so on to the ninth. The tenth, dipping his finger in the powder and touching his tongue, said, "It is sugar." The Christian scientist said to the last, "Surely you won't contradict nine men? Are they to take your one dictum against their nine?" "I know," replied the man, "because I have tasted it." Then the host answered: "My friends, this is why I have asked you to dinner. I want to tell you that for the past forty years my soul has tasted of the goodness of my God and Saviour, and I am longing for all you to share the banquet with me."—Unknown.

LESSON IV. OCTOBER 22. THE MISSIONARY OBLIGATION

Acts 13 and 14. (Verses printed, 13: 1-5, 13-15; 14: 19-23)

GENERAL THEME: PAUL IN ASIA MINOR

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Ephesians 2: 13-22

KEY VERSE: And he said unto them, Go ye into all the world and preach the gospel to every creature.—Mark 16: 15

13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Selucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

14:19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had caught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

forts to win non-Jews to Christ, but the movement needed the decision, daring and devotion of a great leader like Paul.

We must take into account Paul's conviction that the evangelization of Gentiles was his life's work, to which he had been "separated" by the risen Lord. This conviction gave his life henceforth its dominant purpose. His heart remained tender toward Israel (Rom. 10:1), but he knew himself to be the leader of the church's advance out into the whole wide world. We may with justice call him the Christian church's first missionary. Romans 10 should be kept in mind in estimating the apostle.

The Lesson Before Us

I. PAUL AND BARNABAS DEDICATED TO FOREIGN MISSIONARY WORK

The Holy Spirit was the directing impulse (13:2). Barnabas and Paul may have been thinking of this mission, and the Antiochan church planning for it, but the Spirit was the decisive factor. Prophets and teachers are brought in here with intention. It was through them that the Spirit revealed his counsel. Notice that apostles are not mentioned; there were none in the church at Antioch; the gospel has broken away from them and become an affair of the Holy Spirit.

God's will comes to the church that ministers, and prays and fasts. "Fasting means empty of the world, while prayer fills us with God" (Niebergall). The laying on of hands here—and in ordination—has a beautiful significance: "All the grace and strength that God has given us we lend now to you; it streams off through our fingers; and you become now our hands, executing the tasks that are beyond our reach."

The Roman poet Juvenal, in one of his satires, speaks of the multitude of dissolute women that Antioch was always sending to Rome to make worse the wicked life of the imperial city. What a different contribution was Antioch making to the Roman world when Barnabas and Paul sailed out from the harbor of the Syrian metropolis! How gladly would we have a picture of the little vessel! F. B. Meyer said that if we still had illuminated copies of Scripture, Acts 13 should be decorated with a ship.

II. THE GOSPEL IN CYPRUS

Cyprus was for many reasons the scene of their first missionary endeavors. It was near-by, only forty-eight miles from Antioch's seaport, Seleucia. It was Barnabas' homeland. There was a very large Jewish population; and Christianity had already gained a foothold there (11:19; 20).

A Bible Message for Every Day

Monday. The First Foreign Missionaries. Acts 13: 1-7. After the imposition of hands (ver. 3) Barnabas and Paul were sent out by the church. That missionaries may have the power of Christ for effective service it stands to reason that the churches that send them must.

Tuesday. Persecution for the Gospel's Sake. Acts 14: 19-28. The city of our King is ever beleaguered by the forces of the Evil One. Getting into it will never be a simple and easy matter (ver. 22).

Wednesday. The World Need. Rom. 1: 8-17. In what wonderful ways had God been showing his power, from the beginning of creation! In Christ that power was manifested most wonderfully of all, "unto salvation" (ver. 16).

Thursday. The Great Commission. Matt. 28: 16-20. Obedience is another pledge, to the broken body and poured-out blood: "Go ye therefore . . . this do in remembrance of me."

Friday. The Universal Call. Isa. 55: 1-7. After Saul had become a disciple of Jesus Old Testament passages like this must have taken on for him a new meaning. There is so much of the Bible that you and I, and even the best Christians, don't sense!

Saturday. The Triumph of Missions. Ps. 22: 23-31. The Messianic hope kept Judaism alive through many disasters and dark ages; and hope is likewise a vital

element in our Christian gospel: a warrant and inspiration of Christian work: the soul's anchor (Heb. 6: 19).

Sunday. United in Christ. Eph. 2: 13-22. Does not this teaching (it is patently Christ's, but here elaborated) of the household of God, of the spiritual unity of believers, shut out of the church every form of racial bigotry and national and social exclusiveness?

At the Threshold

It is unfair to say that Jesus' immediate followers disregarded or lost sight of his parting injunction that we call The Great Commission. The important part that tradition assigns to some, at least, of the Twelve in earliest missionary endeavor would be evidence that they did not. We are in the habit of thinking only of Paul because we have a detailed record of him and his activities.

The group of Jesus' were dazed by the awful happenings there at Jerusalem and were slow to recover from the shock. Moreover, they seemed to have expected the Lord's speedy return and the age's consummation, in a catastrophic manner. But the chief obstacle to an immediate undertaking of evangelism was the wall of Jewish exclusiveness; for they had been, perhaps still thought that they were, Jews. This wall had been broken into, but only in places (Acts 8: 5; 11: 20, and Peter's vision). There were sporadic ef-

John Mark accompanied the two missionaries as their assistant. The son of that Mary whose home was one of the headquarters of the Jerusalem church, and the cousin of Barnabas, he is destined to play a great rôle in the history of the apostolic church. As a younger man he may have looked after the material needs of the others; it has been suggested that he baptized new converts. (Cf. 1. Cor. 9: 14.)

They preached first in the synagogues. This was Paul's usual practice though he did not forget that his mission was to the Gentiles. He "began at Jerusalem." It gave him, moreover, an audience, "a pulpit," a point of approach. He realized that the new soil would yield a richer harvest, but he did his duty by the old.

III. THE JOURNEY CONTINUED

The mission to Cyprus was doubtless much more extensive than one would suppose from the brief account here in Acts. Upon its completion they again set sail for the mainland, disembarking at Perga, a part of Asia Minor known as Pamphylia. Now Pamphylia had been among the converts at Pentecost, and the gospel must already have made a beginning in the land, hence we should suppose that the missionaries would have continued their evangelistic work there. They seem not to have done so. Some think that Paul was taken sick in that insalubrious, malarial coastland, and wanted to get away from it as quickly as possible.

John Mark deserted his colleagues in Perga. Luke smooths the matter over here by saying "departed from"; but we know from a later chapter of Acts (15: 37-39) that to Paul it was plain backing out. Paul was afterward on good terms with Mark (Col. 4: 10).

Antioch in Pisidia was one of sixteen cities of that name; named in honor of Philip of Macedon's general Antiochus. It was really in the Roman province of Galatia, and so the church that resulted from Paul's visit was one of those addressed in the Galatian Epistle.

The synagogue at Antioch was evidently frequented by many people who were interested in religion, besides Jews and proselytes. Paul's words made a strong appeal to every class. Then the Jewish leaders persuaded the civil authorities to drive Paul and Barnabas out of town. But they left a lot of happy converts.

IV. IN THE WAY OF STEPHEN

They next accomplish a successful work at Iconium, fifty miles to the east (14: 1-6).

Then move on to Lystra, twenty miles southwest. Here they heal the cripple and are worshiped as gods.

"Then came Jews thither." They were always dogging Paul's steps. The Lycians were proverbially fickle. It is but a little way from adoration to persecution. At Iconium they had hurled stones at him; here they stoned him well-nigh to death. As the rocks rained upon the hostile, did he think of the time when he

had stood indifferently by and watched Stephen's agony? Paul recalls this experience in 2 Corinthians (11: 25). Derbe, the last place visited, was a comparatively unimportant city. They were well received and made many converts, among them, in all probability, the Gaius of Acts 20: 4, who is mentioned in 19: 29 as one of Paul's "companions in travel."

V. CONFIRMING AND FORTIFYING

Paul seems to have been a great believer in "follow-up work." He was always returning to or writing to the churches he founded. It must have required a lot of courage to go back to those towns from which they had been driven. But the souls of those newly-won converts needed "confirming"; for, as Paul warned them, the way into the kingdom of God is "through many tribulations" (ver. 22).

That these new Christian foundations might be permanent, and prepared for effective work, the missionaries saw to it that elders (presbyters, or bishops, or pastors) were appointed and consecrated, for each church.

The Lesson in Practice

The Christian and the church must be directed by the Holy Spirit. We insist upon this. And yet we know that it is a difficult and even dangerous matter, so often have men been deceived into doing things that could not have been inspired by the Spirit. What contribution does 1 John 4: 1-7 make to the problem?

Were some of these Jewish opponents and persecutors of Paul and Barnabas worse than bigoted in that they tried to keep others from the gospel they themselves rejected? When and how far may we shield others from what we regard as

false teaching? How about the efforts of the Soviet Government to keep the Russian people from revealed religion?

What are some of the changing, and some of the unchanging characteristics, factors and difficulties in foreign missionary work? In evangelism here at home? How does the work of Paul, as we have it recounted in Acts, apply to the much-discussed Laymen's Foreign Missions Report?

Paul was probably perfectly right in losing confidence in John Mark—but will he not have conducted himself throughout the occurrence in a dignified, truly Christian manner?

From first to last Paul shows that he was as much concerned with the establishment in faith and the Christian training of his converts as with their winning to Christ in the first place.

The sobering question challenges us sharply: Is our religion really worth giving away to other nations? "If your love cannot cross the ocean it has a broken wing."—*Maltbie Babcock*.

To Ask and to Answer

Is the Holy Spirit needed more in foreign missions than in our church work at home?

Judging from Paul and Barnabas, what are the most important qualifications for foreign missionary service?

How would you explain the speed, and therefore apparent superficiality of this missionary journey? What is the golden mean between winning converts and training them?

Judging from his displeasure with John Mark, what trait of Christian character did Paul especially admire?

Instance some modern attacks upon missionaries.

TEACHERS' HELPS

In the Men's Class

Frederick L. Gilson, Missoula, Mont.

The impulse that caused the church in Antioch to set aside Paul and Barnabas and send them out as missionaries stirs men whenever and wherever they get an insight into the meaning of Jesus' gospel. It has caused great foreign mission movements. Due to many causes, conditions in the world are changing rapidly. Attitudes and social conditions and religious forces are not at all what they were before the World War. During the past few years the mission societies have been studying the effect of these changes on their work. About a year ago an able commission sent out by a group of leading laymen made its report on the present missionary situation in the book, *Re-Thinking Missions*. Every Christian should be familiar with its contents, no matter how he estimates them. Paul knew the conditions in his world and used them as he laid the strategy for his world conquest.

If the commission of Jesus and the Christian impulse is as vital for us as for Paul we too must study conditions and lay plans for world conquest for Christ. Conditions in Paul's day when properly used were propitious for the spread of the gospel. In our day changed conditions make world Christian advance on a large scale imperative as well as possible.

The church at Antioch chose its two strongest and most experienced leaders to send out into this new work. Some churches in America insist in using pressure and paying large salaries to keep their best men at home. Missionary work will never prosper until the very best men are sent forth and until the churches recognize mission service as equally important with the ministry of the largest and most strategic church. How can we get a better type of recruit for mission service? What about the wisdom of sending out older men with wide experience and proven ability, for short periods at least? Are the churches will-

ing to release them? The best men can be secured and challenged if they are given enough freedom from out-worn programs and methods. Are we willing to trust our missionaries?

Many of the conditions of the mission field are similar to those in Paul's day, and many of the elements of Paul's strategy need to be used by us. Paul carefully selected strategic centers and visited them. The various denominations working together need today to plan co-operatively to place the right type of work in all the strategic centers of the world. In every place Paul organized the group and left the local church independent. Each church was self-supporting. Each church was faced squarely with the responsibility for the surrounding territory. Their zeal spread the gospel. The habit of giving money support to local churches and the practice of some missionaries of dictating policies has sapped some mission churches of character. Because they have not been tested with the responsibility their testimony has not won the adjacent territory. A church that is not self-supporting is a Christian liability rather than an asset. People who give to missions and desire to have connection with particular churches should remember that fact.

Paul used the religious background of the people to whom he went. First he spoke in the synagogues from the background of Hebrew prophecy. Later he interpreted Jesus Christ to the Greeks in terms of their own thinking. He even used the religious unrest that had created the mystery religions current in his day. Untold harm has been done by representatives of the church who have entered foreign lands with the condemning spirit toward all the culture found there. The policy of building on the best in the old life is not only good psychology, but is also good Christianity.

Paul wrote letters and made visits to the churches. He was their adviser. With the rising tide of nationalism in almost all mission countries it has often been necessary to turn control of mission work over to national leaders. The missionary of the future must be an adviser! Responsibility should always have been, to an extent at least, with national leaders! Missionaries from Paul's day on should always have worked in an advisory capacity with the churches, after they were once established. The problems in the transfer of authority at present are many. Some of them grow out of the attitude of the home churches. Are men in America willing to have the money that they give for schools, hospitals, and evangelists administered by the nationals of those countries where the work is carried on? How can we conquer race prejudice in this respect and get over the false idea that the giver should control the money he has given to the Lord?

Paul was opposed and persecuted by forces that profited by the status quo. Today certain interests and groups are

the chief opponents of the Christian advance. Everyone who takes part in the Christian enterprise, whether it be the mission program, the fight against the liquor traffic, or the efforts for peace or economic reorganization, may well pause to take account of those who profit by things as they are.

Before My Class of Women

May Price Skerrett, Philadelphia, Pa.

Of the goodly company that made up the church at Antioch, we have a few outstanding names. Interest might center in Manaen, "brought up with Herod the tetrarch." How he happens to be here we do not know. Doubtless from him Luke got many of his facts about Herod's household and about John the Baptist.

Now speaks the Holy Ghost, "Separate me Barnabas and Saul." The best men, the ones least to be spared from the church at Antioch. But the foreign mission field—for such it was—must have the best, and so the Holy Spirit put his seal on these, their choicest. Another example worthy of emulation now. These were men who had proved their worth.

True to their birthright, they went first to the synagogues. Paul was never antagonistic to Judaism. He had simply advanced Christianity beyond its province.

John Mark was with them to Perga, but then he left them and returned to Jerusalem. This must have been a great disappointment both to his uncle and to Paul. Perhaps the "perils" of which Paul makes mention took toll of his courage. Or he may have become homesick. Anyhow, it took him a long time to regain Paul's confidence.

Again you find our missionaries in the synagogue, as they would be on the Sabbath Day. Evidently something in their appearance recommended them, for now they are asked to speak—and Paul, ever ready, gives one of his fine sermons. To such effect indeed that the Gentiles asked that it be repeated the next Sabbath.

Always there are those ready to "persuade" people away from the paths of righteousness. Vociferous indeed are the persuasions right now of those who would, against all law, repeal laws that "hinder their freedom." Would that they could hear Paul as in love he exclaims: "If meat maketh my brother to offend, I will eat no meat while the world standeth."

Fickle ever, the very populace that acclaimed them gods now sought their lives. Stoning was the usual punishment weapon of the Jews. Perhaps as they drew the stones there came to Paul another scene, when, "consenting," the "witnesses laid down their clothes" at his feet. Very well did Paul know the motive—words from the Law of Moses:

"Neither shall your eye pity him,
Neither shall you spare,
Neither shall you conceal him:
But you shall surely kill him—
You shall stone him with stones
that he die."

But now Paul would remember the Master said: "Love your enemies, do good to them that hate you, bless them that curse you."

Paul was not dead, as they supposed, and soon, to their astonishment, he returned to that very city, thence to leave for Derbe. This was an eastern frontier town, well fortified. In the mountains round about were some of the world's most daring robbers. Paul and Barnabas probably spent the winter in Derbe preaching; Paul making and mending tents. As he plied his trade he found great opportunity to proclaim the gospel. Do we?

Back they came to Lystra, hoping for a more favorable hearing. And from on at least they have it, for Timothy is now for the cause. A great reward that. Then on to Iconium and Antioch again. A seed worth sowing is worth nurturing so they confirm the faith of the disciples, exhorting them to steadfastness. Nor does Paul minimize the cost of discipleship—"through much tribulation."

The young church must be helped, so "elders" are appointed; greater knowledge and experience being supposedly the gift of years. With prayer and fasting they were dedicated.

Evidently no synagogues were visited on the return journey, their time being taken up with strengthening the churches.

Thus comes to an end this part of the first foreign missionary journey. What whole-heartedness Paul put into his service for his Lord, what indomitable courage and perseverance! What an example for us!

Crannellograms

Philip W. Crannell, D. D.

1. Fifteen years from Great Commission to foreign mission; yet no year was wasted; they had much to learn. 2. Christ had to push hard to make his people go. 3. Christianity has a field, the world; a constituency, every human being. 4. Foreign missions was born in prayer-meeting. 5. Antioch, broad-minded church, begets a broad-minded project. Probably not a routine prayer-meeting called to find God's will about the foreign work. 6. Barnabas and Paul, not surfeited with Antioch, starving for the world. 7. Saul's call was on the Damascus road, Barnabas' we know not where and when—but strong. 8. Men should seek to set apart only those the Spirit calls. 9. Human ordination can only ratify the divine. 10. No mystic power was conferred by the laying-on of hands—God's power was asked for. 11. The prime mover in every Christian advance—God's Spirit. 12. Begin near home; stop not till you reach earth's end—or life's end is the church's marching orders. 13. Degenerate religion flirting with greed is true religion's deadly foe. 14. When great enterprise needs a great victory, God gives it. 15. Superstition is "Bar Jesus" indeed. 16. Drastic opposition needs drastic punishment—by God, not

LESSON V. OCTOBER 29. THE CHRISTIAN USE OF PERSONAL LIBERTY

Rom. 13: 12 to 15: 3. (Verses printed, 13: 12-14; 14: 7-9, 15-21)

GENERAL THEME: WORLD'S TEMPERANCE SUNDAY

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 68: 1-6

KEY VERSE: Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Rom. 13: 10

13: 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14: 7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might bring forth both the dead and living.

15 But if thy brother be grieved with thy meat, now walkest thou not chari-

tably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

A Bible Message for Every Day

Monday. Self-Denial for the Sake of Others. Rom. 14: 13-23. Never forget that Christ died to benefit all these people whom you might injure by your example or influence. He a Saviour, and shall I be a destroyer?

Tuesday. Christian Liberty. 1 Cor. 10: 23 to 11: 1. Enslaved by Christ, we enjoy the largest freedom, because we live in the limitless kingdom of God. The trouble comes when we break out of it!

Wednesday. Brotherly Love. 1 John 4: 1-13. Does it mean that the loving look upon a fellow creature (loving conduct toward) opens the eyes to see God, just as purity of heart does? (Matt. 5: 8.)

Thursday. Watchfulness and Sobriety. Thess. 5: 1-11. When you drown your sorrows, shut your eyes to danger, or turn your back on the disagreeable, you are likely to miss some of God's richest lessons and blessings.

Friday. Obedience in the Home. Eph. 6: 1-9. Notice how Paul brings Christ into these injunctions. Positive commands are all right when accompanied by "in the Lord" (ver. 1), "as unto Christ" (ver. 5).

Saturday. Drunkenness Punished. Luke 21: 41-48. It is like most other sins, the tribulation works itself out; or, if you will, God does it through his holy, inviolable principles.

Sunday. Jehovah the Judge. Ps. 68: 1-6. We come into the presence of God's holiness (the holy Christ Jesus), of his justice, of his perfect, righteous law and order, of his infinite love (in Christ)—and so we are before his judgment-seat.

At the Threshold—Three Postulates

1. The use of alcoholic beverages is harmful to the individual, to the family, to society, to good morals and religion. Intelligent and honest opponents of temperance ("wets") do not ordinarily undertake to controvert this.

2. The really moral person, certainly the Christian, may not think of himself alone, but must constantly regard the happiness and welfare of others. It is sin for him to engage in acts, practices, detrimental to his fellow men.

3. If a man will not accept this point of view, whether he be a church-member or an outright unbeliever, it is of little avail to argue with him about temperance. It has been an opposite position—that one can take his pleasure regardless of others ("personal liberty") that has made futile much of the discussion of temperance (prohibition) during the past few years, and that has led to the successes of the proponents of strong drink.

The Lesson Before Us

I. THE PRINCIPLE OF PAUL'S TEMPERANCE TEACHING

The reference to what we call temperance, in these chapters of Romans, is only indirect; but perhaps for that very reason all the more effective for our purpose. It goes down to the root of the matter. It sets forth a Christian principle than which no better can be found for all our temperance teaching, and propaganda against strong drink: brother love for our fellow men functioning in self-denial. Personal liberty may enter very little into

the life of the Christian—"No man has a right to all his rights"; and the Christian doesn't want to have.

"There are two kinds of freedom, the false where a man is free to do as he likes, and the true where he is free to do as he ought" (Charles Kingsley).

"Self-denial means in Paul's discussion more than a mere giving-up of meat as a diet, as it means today more than the giving-up of chewing-gum, the movies, dancing, a new hat, a radio that you would like to have. It means that the one making the self-denial is conscious of his deep obligation to Jesus. He can fulfil this obligation only as he makes the high principles of Jesus regnant in his daily life, and as he conducts himself in a way helpful, and not detrimental, to his associates" (John W. Elliott).

II. CHRIST'S EXAMPLE

Our lesson is about the loving use of spiritual strength. That strength is ever exercising itself in weakness; that is, in not doing what strength might be expected to do; in putting one's fists into one's pockets instead of into an opponent's face; in keeping the mouth shut when it would speak sharp words. The principle is embodied in Isaiah's Suffering Servant, realized in the Crucified, our Saviour.

For the example of Christ's life backgrounds all of Paul's exhortations. You must remember this in order to grasp his meaning here. "Let this mind be in you which was in Christ Jesus, who humbled himself, becoming obedient unto the death of the cross" (Phil. 2: 5-8). Paul's teaching here in Romans finds an instructive parallel in 1 Corinthians 8, and is the undertone of the Epistle to the Galatians. The "glorious liberty of the children of God" (Rom. 8: 21), wherewith Christ had made men free (Gal. 5: 1), fairly fascinated those early Christians in Paul's mission churches; and constantly they needed to be warned against misusing it into license, or, as here, offending with it those not so advanced as themselves in Christian knowledge and self-restraint.

III. A MATTER OF KOSHER MEAT

Divisions and contentions among Christian people are usually about forms and ceremonies, that is, matters of secondary importance (Rom. 14: 17), rather than about the gospel's fundamentals. Paul may have heard that the disciples at Rome were having the same trouble over eating pagan temple meat that had afflicted his other churches. Or else he anticipated that they would. So what he writes here is in the nature of a caution. Then, too, this letter was evidently intended to be a general message, to churches and Chris-

tians everywhere. His lesson about "the loving use of spiritual strength" is therefore built up around the matter of food, eating.

The only thing for you to do is to forego eating meat, or drinking wine, or doing anything that tends to your brother's fall—some manuscripts add, "or stumbling or enfeeblement" (ver. 21, after Weymouth). In another place: If eating this heathen temple flesh, that to me is no different from any other, impedes or injures the spiritual welfare of others, why I am done with it for good and sure! (1 Cor. 8: 13.)

There are such a heap of things that we can do, in religion or in any sphere of life, which make for peace and which are blessedly constructive! What a pity that we should neglect them to insist upon practices that are good enough in their way, but which pull down and tear up and rend asunder! (Ver. 19.) "My liberty ends when it begins to involve the possibility of ruin to my neighbor" (John Stuart Mill).

Your deeply grounded faith, says Paul, that warrants you in enjoying to the full freedom from the old Levitical ordinances and restraints, is a fine thing, but take care that you don't so exercise it that it shall "be evil spoken of" (ver. 16). Nor should you "show it off" before others, who perhaps haven't been able to get quite so far alone. Let it be between God and you.

IV. SOME PRACTICAL APPLICATIONS TO THE FIGHT AGAINST ALCOHOL

1. Those who stand for the manufacture, sale and use of strong drink do so in the face of the fact that it is plainly a grievous "stumbling-block" to innumerable individuals—and therefore in the face of Jesus' awful warning of Luke 17: 1, 2. (Cf. Matt. 5: 29; 18: 7.)

2. It is universally admitted that strong drink is harmful, sometimes terribly so, directly or indirectly, to a very large number of people. By doing anything to encourage the manufacture and distribution of strong drink, then, you participate in that harming. Likewise, whatever you do to discourage that traffic is a contribution to human welfare.

3. Granted that the use of alcoholic beverages is not harmful to you (of course we do not grant it), if it is to a large number of your brother men, Paul would say—and Christ does—it's up to you as a Christian (we would add, as a generous-hearted man) to cut it out; to abstain.

4. Some supposedly good Christians still talk about their right—their "personal liberty"—to indulge in alcoholic drinks. Paul's teaching, and it is good gospel, is that you have no right to any right whose exercise works harm to your fellow men.

5. It is really Jesus' principle of the extra mile, running-over measure ("works of supererogation") applied to our conduct as Christians, and Christian gentle-

men and gentlewomen, that Paul is presenting in this chapter. It is perfectly right for me to do this. Why shouldn't I? Well, for one reason—almost a selfish one—because you'll be a better Christian, more Christlike, if you don't.

To Ask and to Answer

Suggest some of our rights which it is not right for us to exercise.

Apply Paul's teaching here to the influence of example; or, as it might be called, the bad example of a good conduct.

TEACHERS' HELPS

In the Men's Class

Frederick L. Gilson, Missoula, Mont.

Temperance and the liquor problem may be approached from many angles. Studies may be made scientifically of the effect of alcohol, a narcotic poison, on the human body and brain. Much discussion may be had of the political aspects of the fight with the liquor forces. One may consider the economic waste in spending money for worse than valueless liquor, when clothes and food are needed. This economic waste may also be measured in the loss of efficiency of labor due to the use of alcohol.

The liquor problem may be treated in connection with the larger problem of economic readjustment and reorganization. Until profit for the brewer, the retailer, the bootlegger and the taxing government is removed there will be no permanent solution of the liquor problem. Temperance may be studied today with reference to the insidious propaganda in the movies and the daily press as well as in the paid advertising on billboards, over radio, etc.

Temperance may be studied religiously from the point of view of maintaining self-respect, the most valuable thing in the world for the individual; in the light of Jesus' central teaching about the supreme worth of human life with its eternal possibilities. The Christian has a responsibility to himself, a responsibility to God and a responsibility to others. Today we are concerned with this social responsibility. It defines and illuminates the responsibility to God.

The poison contained in liquor is harmful to every man. It is destructive of life and happiness. We were created as social beings, absolutely dependent upon others and likewise responsible for others. We were not created with any natural liberty to do anything against the will of God. Even if liquor did not harm me, and I was "free" to drink all that I might desire, it would still be wrong for me from a Christian point of view because it might cause someone else to stumble. "Love worketh no ill to his neighbor."

In spite of all the changes that have af-

fect it the home is still the most important social unit. Consider the effect of alcohol on home life. At once a hundred instances come to the mind of anyone who has lived to maturity in almost any part of the country. These instances will include observation of families where the children have been born blind, or deformed, or mentally deficient, because of the parents' use of alcohol. Shudder will come to us as we remember wives and mothers beaten and brutally treated. In the mind's eye we see children following in the parents' footsteps of drinking and carousal. We recall the atmosphere of dread of disease, poverty, unemployment and brutality that hang over the home where drunkenness is habitual. Love has been killed and the finest thing of life have been destroyed when alcohol has entered that home. No man has any moral right to marry and have a home until he has determined to leave drinking forever alone.

The "treat" menace has not gone with the old-fashioned saloon. It is just as pernicious in the hip-flask age. Many drunkards are such because someone at some time insisted that they accept, treat, and be sociable, and drink with friends. The Christian is courteous.

What should a courteous man do who offered a drink by a friend? The serving of liquor in so many homes of all classes makes this an embarrassing problem at present. A man cannot afford to serve himself for the sake of courtesy.

There is immense profit in the liquor business; but any man who seeks gain in connection with it is a menace as a murderer just as much as the gangster who with the machine-gun kills men, women and children on the street. Our social responsibility is inseparably connected with the way we make our money.

The liquor traffic has always been and still is connected with other social evils such as crime, sexual vice and political graft. This is another reason why the Christian must have no connection with liquor—and a reason why the "dry" must be interested, if consistent, in all social and economic reforms.

The Christian social responsibility is more than a negative demand that w-

Refer to instances in Jesus' life other than the cross, where he carried out the principle of love, functioning in self-restraint and self-denial.

Point out the defect of the argument "I am accountable only to God," when men advance it, meaning, "It's nobody's business but God's what I do."

And of the similar claim, "If I satisfy my own sense of right, I have done enough."

What implications does the lesson here have for the Christian's participation in public affairs and reform movements?

shall not be implicated in anything that would cause another to stumble. Our indifference does make others stumble. Our responsibility is to keep others on the right road! That includes the whole program of social education. Many children and young people do not know the facts about alcoholic beverages and the traffic in them. Until all have this information our responsibility will not be ended. Until all have been challenged to renounce drink forever our responsibility will not be ended. Will it be ended then? Has your church school an integrated program of temperance education? Have you examined the public school teaching and demanded of the authorities that information about alcohol be included in its curriculum?

Before My Class of Women

May Price Skerrett, Philadelphia, Pa.

In the study of today's topic I would be almost inclined to limit myself to a thoughtful, prayerful, meaningful consideration of the Scripture alone.

Have term "Temperance" defined, by dictionary as well as by class members themselves. Perhaps the variations of opinion will be interesting. All may not agree that "habitual moderation" is the meaning; nor others that absolute abstaining, as applied to alcoholic beverages, is meant.

Few topics will or should more immediately concern women. They are making, and will continue to make, public sentiment on this and allied questions—Prohibition, Law Enforcement, Repeal, Economic and Industrial Equity, War and Peace, etc. When the women of America, the women of the world, *feel deeply enough* on these questions there will be a strong stirring and something *will* happen. Women, as producers, nourishers and conservators of the human race have these decisions in their own hands. Is a right understanding of Christian citizenship, its practical application, a matter of only passing concern?

May I urge that all women make a real study of our Mission Study-Books for this year—*The Never-Failing Light*, *The Christian Mission in America*, and *Christ in the World of Industry*—thought-provoking, challenging, inspiring, all.

I am glad that our journeys with Paul have not been interrupted. In this lesson we travel steeper paths, more dangerous roads and encounter greater evils than ever before. Let us have our equipment! Read, study, consult on this important theme! Do not just "emote," or be indignant, however righteously, but be informed. Let us as women know what we are talking about, be ready with facts and reasons. Innumerable are the books, pamphlets and sources of information. Consult our own Department of Social and Religious Education. Read *What It's All About*, Rose Weston Bull; *How Came Our Constitution?*, Mary Clark Barnes; *Let's Have the Truth About*

Prohibition, Gordon Best; *The Origins of Prohibition*, John A. Krout; *The Inside of Prohibition*, Mabel Walker Willebrandt. I recommend the latter especially—to read, circulate and talk about.

Do any in your class, in your church, think temperance a mere matter of "Rights," to be decided individually? Note what Rev. D. J. Burrell has to say:

"We are not talking about rights, but about Christian duties and privileges. There is one right which in the Christian life towers above all others: it is the right to surrender all rights for the sake of one's fellow men. This is the mind that was in Christ Jesus. This is the mind that was in the apostle Paul also when he said, 'If meat maketh my brother to offend, I will eat no meat while the world standeth!' Never was a grander manifesto of human rights—never a sublimer declaration of independence that that!"

"What's a drunken man like? Like a drowned man, a fool, and a madman: one draught above heat makes him a fool; the second mads him, and a third drowns him." Who said this? Some "blue-nosed fanatic," some reformer? None other than Shakespeare! Again he has: "Though I look old, yet I am strong and lusty, for in my youth I never did apply hot and rebellious liquors in my blood."

Is intoxication, as seen on the screen, stage, street, or wherever, a *joke* to some? God forbid that so beastly a thing should ever be that to one claiming the name Christian!

Let us remember in these days of the vociferousness of the Wets for Repeal, that, like Christianity, Law Enforcement has *not* been tried!

O women, let us stop being indifferent, lazy, lethargic, ignorant, on this great and vital issue, or on others related to it! Let us *read, study, know!* Let us read for information, not mere inflammation. We shall get the latter when we know aright. Study the history of the movement; know its origins and leaders. Read about the great reformers, not forgetting that humble Irish priest, Father Matthew. Nor the long line of women who have "given" themselves to the cause.

The Lesson Lived

Susanna G. Fisher

WHY BEER?

Cast off the works of darkness (Rom. 13:12).

In 1918 a committee of the United States Senate reported that the brewing and liquor interests:

"Have furnished large sums of money for the purpose of secretly controlling newspapers and periodicals.

"That they have undertaken to and have frequently succeeded in controlling primaries, elections, and political organizations.

"That they have contributed enormous

sums of money to political campaigns in violation of the Federal statutes and the statutes of the several states.

"That they have exacted pledges from candidates for public office prior to the election.

"That for the purpose of influencing public opinion they have attempted and partly succeeded in subsidizing the public press.

"That to suppress and coerce persons hostile to and to compel support for them they have resorted to an extensive system of boycotting unfriendly American manufacturing and mercantile concerns.

"That they have subsidized authors of recognized standing in literary circles to write articles of their selection for many standard periodicals.

"That for many years a working agreement existed between the brewing and distilling interests of the country by the terms of which the brewing interests contributed two-thirds and the distilling interests one-third of the political expenditures made by the joint interests."

DANGER IN MODERATE DRINKING

Not in rioting and drunkenness (Rom. 13:13).

A really drunken driver is usually not dangerous, because he is so easily and quickly detected, or incapacitated, as being found asleep in his car at the curb. The really dangerous driver is the man who has had one or two drinks only, who still thinks he is in possession of his faculties, but whose driving judgment has been impaired. On the public highways moderate drinking is more dangerous than immoderate, and on this account the authorities, in order to protect the public safety, must reckon with the effects of moderate drinking.—*Robbins Stoeckel*.

Crannellograms

Philip W. Crannell, D. D.

1. Love will ultimately solve every moral problem—when applied! 2. Love abstains from evil, fights for good. 3. Liquor-armor: darkness, lies, fraud, robbery, pretense. 4. God's daylight now floods the earth; no shadow of excuse for midnight deeds. 5. "Alcohol & Co."—revelry, drunkenness, lewdness, wantonness, strife, jealousy. 6. The all-sufficient armor against sin and clothing for all need—Christ's Spirit. 7. Jesus, the reason, purpose, strength and crown of all living. 8. We live for others if we live for Christ; never otherwise. 9. If Christ really owns us, we ring true on every moral question. 10. No "wet" walks decorously; he is an absurd monstrosity in God's sight. 11. We demand court justices who hold humanity above property, life above food. If we did, we would have them. 12. How much do you love Christ? As much as you will forego for your brother's sake. 13. Do "spirits" promote the Spirit? 14. How far should we consider a brother's weaknesses? 15. Prohibition, national total abstinence for our brother's sake, pleases God.

A Worship Program for the Church School

Prepared by REV. GEORGE L. CUTTON

New York State Director of Christian Education

Christian worship may be defined as the realization of the presence of our heavenly Father. The purpose of the church school worship program, then, should be to lead teachers and pupils into a real fellowship with God through Jesus Christ, our Saviour. Such a program should have a unity of materials about some central theme. This means preparation on the part of the superintendent or leader of worship. The following is, therefore, suggestive to such a leader in the building of his own worship programs. He should also consult articles on worship in the ADULT LEADER and the *International Journal of Religious Education*.

As the International (Uniform) Lessons for this quarter are on the life and work of Paul, it is worth our while to choose themes relating Paul's life and work to the modern missionary enterprise. This emphasis is greatly needed just now.

I. PRELUDE. Usually the pianist plays through the first hymn before it is announced from the platform.

II. OPENING HYMN. Following the singing of the opening hymn, the leader of worship may devote some time to the interpretation and memorization of some of the hymns suggested for this quarter. A very good booklet for this purpose is *Great Hymns of Worship and Missions*, by Charles A. Boyd.¹

The following hymns are suggested for the quarter:

1. Missionary Hymns: "Jesus Shall Reign Where'er the Sun"; "O Zion, Haste, Thy Mission High Fulfilling"; "We've a Story to Tell to the Nations"; "Where Cross the Crowded Ways of Life"; "Follow the Gleam" (a song of the World Wide Guild); "The King's Business" (the Royal Ambassador song); "Rescue the Perishing."
2. Hymns of World Peace, with reference to Armistice Day: "Lead On, O King Eternal"; "America, the Beautiful."
3. Thanksgiving Hymns: "When Thy Heart with Joy O'erflowing"; "Now Thank We All Our God."
4. Christmas Hymns: "It Came Upon the Midnight Clear"; "Watchman, Tell Us of the Night."
5. Hymns of Consecration* for Teachers and Pupils: "O Master Workman of the Race"; "I Would Be True" (Howard Walter's poem, sent as a Christmas present from a mission field in India to his mother); "Lord, Speak to Me, that I May Speak," a teacher's prayer; "Jesus Calls Us O'er the Tumult."
6. Hymns referring to the Life of Paul: "Almost Persuaded, Now to Believe"; "I Know in Whom I Have Believed."

III. THE SCRIPTURE. The selection read should be appropriate to the theme of the lesson. If the main school is accustomed to the responsive reading of the Uniform Lesson for the day, it is sug-

gested that the leader of worship prepare a number of the Golden Texts as mottoes. Posters might be made for display, or the text could be written on the blackboard. Here are a few from the lessons of the quarter:

- October 15. "For I am not ashamed of the gospel."
- October 29. "Love worketh no ill to his neighbor."
- November 5. "Where the Spirit of the Lord is, there is liberty."
- November 12. "Believe on the Lord Jesus and thou shalt be saved."
- November 26. "I determined not to know anything among you, save Jesus Christ."
- December 17. "I press on toward the goal, unto the prize . . . in Christ Jesus."
- December 31. "I have fought a good fight, I have finished the course, I have kept the faith."

IV. WORSHIP TALK OR STORY. In this connection the missionary anniversary programs for worship services in Baptist Sunday schools can be used. They consist of twelve programs, in addition to portraits and great sayings of twelve missionary heroes.¹

V. PRAYER—as the high point of worship in this service.

VI. HYMN OF DEDICATION to study and service. This can be followed by music as the recessional to the classes. Usually the offering is taken up in the classes.

VII. CLOSING SESSION. If the school re-assembles for a closing session, this is the time for the reports of secretaries, the announcements for the week, the superintendent's comments, prayer, and benediction.

¹ May be secured from our Philadelphia headquarters.

326
289
281
31

The Queenly Quest

By Rosalee Mills Appleby

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October, 1933, to September, 1934

By J. Sherman Wallace

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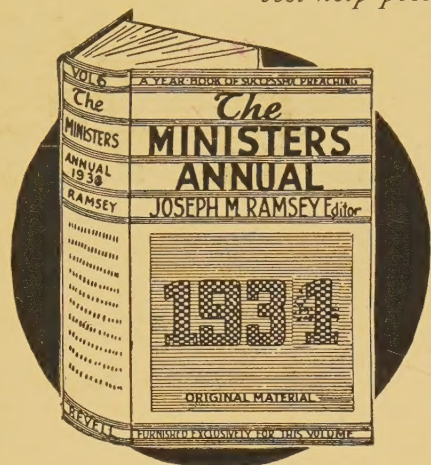
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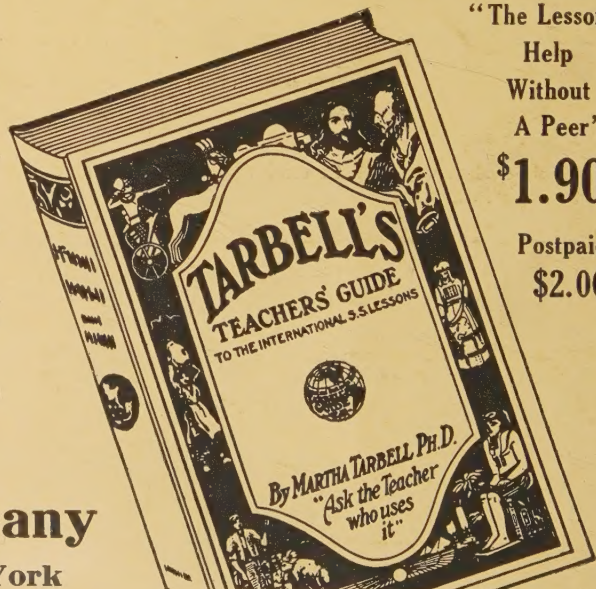
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